

Christian Faith and Life

Combining *The Bible Champion* and *The Essentialist*

Volume 43

JULY, 1937

Number 3

EDITORIAL

New Light from an Ancient Vocabulary

THERE is no type of study more profitable to the child of God than word studies in the New Testament. When Paul adjured the Christian to hold fast the form of sound words, he was not speaking in metaphor. If it be true, as Paul maintains, that his revelation was made to him in words which the Holy Ghost imparted, we are then dealing with words that are supernatural in their origin and application.

We are accustomed to hear the critic quote, "The letter killeth; the Spirit giveth life." We have always been struck, however, with the palpable dishonesty of closing the quotation there. The balance of these words as they came from the lips of Jesus, are "The words that I speak unto you, they are Spirit and they are life." To wrest the first half of the verse out of its context and meaning, demonstrates the weakness of the case that supports itself by such methods.

There is no book in the world that can be compared with the Bible. To study the Bible by the rules that pertain to all literature, would be exactly on a par with studying astronomy by the rules that apply to geology. The Bible is as far above secular literature as the stars are higher than the dirt upon which their beams do shine.

The words of the New Testament are of especial interest to those who would

walk worthily of the redemption that is obtained through Christ. But the inquirer may well ask, "What version of the New Testament do you refer to?" We reply simply, "The original language in which the revelation was given."

To show the import and value of the study of those words, we bring to the reader in this editorial some of the material from our recent book, *Voices from the Silent Century*.

Just as the English language as used by Chaucer is most decidedly not the English of the modern day, so the Greek of the New Testament, common to all men in the days of our Lord Jesus, is not the Greek of the scholar and the classical writings. We would not desire to convey the erroneous idea that this ancient type of Greek was in any sense disreputable or shabby in the speech of men, but on the contrary, the Koine Greek was one of the most beautifully finished languages ever spoken. The polish and perfection of the vocabulary common to that day is just beginning to be appreciated today, and therein is the sad loss to the past ages of readers and students of the New Testament.

Of all the advantages brought to the modern reader by archæologists, none is greater than this; they have given us fresh light and understanding of the ancient text. Many words that were obscure are now clearly understood in the

light of the meaning and usage of the age when living men used those words. Much of the misunderstandings of the full value of certain Scriptural expressions are now being dissolved in the amazing flow of information that lexicographers have loosed from the papyri and the ostraca. Once more we read the words of the Lord and His apostles, and fully understand all that they implied to the men who heard these words from their lips, or read them fresh from their pens.

As an instance of the value of this type of study, let us note the difference in the two common English translations of one verse in the New Testament, namely, Hebrews 11:1. The King James version states it in these words: "Now faith is the substance of things hoped for, the evidence of things not seen." The A. R. V. agrees with the entire substance of this translation, but uses one different word in this manner: "Now faith is the *assurance* of things hoped for, a conviction of things not seen." The difference lies in the two words "substance" and "assurance," both being rather free translations of the same Greek word, *Hupostasis*. The difficulty that faced the translators was the fact that nobody knew the exact meaning of the word *hupostasis*, as it was one of the Koine words that were beyond reach of the classical lexicons. So one committee translated it assurance, and the other thought it should be rendered substance. In a certain sense both were right, yet neither actually got at the rare beauty and hidden meaning of the word that was commonly understood by those to whom the apostle wrote.

Sir William Ramsay, one of the greatest archaeologists who has ever lent his brains and genius to the study of the ancient, unraveled the hidden significance of this beautiful word, and gave to us again its deeper suggestion. He recounts how in the days of the Ptolemaic reign a certain woman, one Dionysia, lost a suit at law in a lower court. Availing herself of her legal privilege, she appealed to the Præfect

of Egypt, and prepared the written testimony for the higher court. These precious documents she put in a small stone casket made for that particular purpose, and sent them on their way by the hand of a trusted slave. This devoted runner stopped the first night in a common hostelry in a village a day's journey on his way. By the accident of circumstances he chose to sleep in a region that was assailed by a nameless and forgotten armed force of considerable numbers.

In the battle that followed the slave lost his life, and was buried in the ruins of the small hostelry, and the sands provided the last quilt or his final rest. Ages passed into centuries as he slept there in peace, until the marvel of archæology disturbed his rest and his bones rose to the light of day. Finding the small stone casket that had been despised by the marauders because it contained only worthless papyri, the pleased discoverers read the appeal of Dionysia, and saw these words: "In order that My Lord the Præfect may know that my claim to this property is just, I enclose my *hupostasis*." Eager to learn at last the true meaning of this perplexing word, the scholars turned to the contents, and found that the *hupostasis* consisted of title deeds! Now we can once more read this verse and we find it says, "Now faith is the *title deed* to things hoped for . . ." and our satisfaction is sublime.

Faith is really all we need, if this is what faith actually is! If a certain firm of reputable lawyers assured you that you had fallen heir to a thousand acres of land, you would not say "Show me the land." You are aware that seeing a certain tract of land does not constitute title to that piece of property. If you are an average and normal thinker, you will instead ask to see the title deeds, and if the lawyer can place in your hands recorded title deeds to the promised estate, you are then convinced that the acres are really yours. In this exact manner, our Lord Jesus says to us, "In my Father's house there are many estates, and one of them is for

you." We do not ask to see the mansion, but rather we say, "May we see the title deed?" So Paul (presuming that he wrote the Hebrew Epistle, as tradition asserts) replies for Him and says, "Now *faith* is the *title deed* to that which is promised and not yet possessed." To make the case complete, John the apostle, in the fifth chapter and the eleventh verse of his First Epistle, tells us that God has given us this eternal life, and that it is *recorded* in His Son! So while we may yearn to see our heavenly estate, we are not anxious as to its reality, since we have in faith a recorded title deed to all that God has promised. This one contribution alone would make the efforts of archæology profitable to the devout student of the Word, but there are many scores of such illuminating discoveries to be made from the ancient records that are now again in the possession of men.

To set these forth in a somewhat systematic manner, we will list a few of these Koine expressions, with a brief dissertation on each, and allow the reader to make his own application. Although there are more of them in the Pauline Epistles than in any other section of the New Testament, every book and every writer brings to us some of these newly discovered words, so for the sake of the reader's convenience, we will list them in the accepted order of the appearance of the books of the New Testament, rather than alphabetically.

In Matthew 4:1-11, there is given the story of the temptation in the wilderness, where Jesus met and vanquished the devil. In the course of the threefold temptation, the Lord overcame the Adversary by the simple method of quoting to him the words of the Old Testament, using in each case the phrase "It is written..." This English phrase is a translation of the one Greek word, *gegraptai*, which was one of the many Koine words whose significance had become lost, and was recovered from the papyri. In the centuries when this word was on the tongue of man in daily use, it had a legal significance. If

two men desired to enter into a contract, they went to an officer of the court, and stated the details of their agreement. The officer wrote the contract, read it to the two parties, and then wrote across the face of the document, *gegraptai*. In our modern time we would call it an *attested* copy, and the use our Lord made of this was in connection with the fact no one had authority to change a word of a document that was so attested. So in His many quotations from the Old Testament, Jesus used this word many times, to emphasize the authority and changeless character of the volume that He recognized as inspired by His heavenly Father. His usage of this word simply implied to the casual hearer in that day, "God has attested this Book: there is no being in heaven or earth who has the power to change one word of its content, or detract from its teachings. It is attested by God!" Well indeed might we today capture anew the significance of the ancient phrase, "It is written!"

Matthew 5:3 offers another splendid example of this new viewpoint given to the modern student of archæology, in the use of the word "blessed." This is an English translation of the Greek word *makarioi*. This word was another of the obscure words that flit across the pages of the New Testament, and the common translation of "blessed" loses most of the force and savor of the ancient usage. The first light on the true and hidden significance of this word came from an ancient Christian sepulchral inscription of early Byzantine date. Ahkmin, a Christian, and a man evidently beloved, died, and on his tomb they inscribed these words: "*Makarios! para Jesus!*" The literal interpretation of the sentence is "He-be-joyful! With Jesus!" This sense of exultation is entirely wanting in the commonly quoted words: "Blessed are the poor in heart, for they shall see God." As in all the Beatitudes, a sense of rejoicing must be understood in the employment of the word *makarioi*, as the ancient meaning consistently demands it.

Youth has its message through the voice of the past, and this sense of joy is further exemplified by the love letter written on a shard of pottery from the first century, by a lad who has just won the consent of a beautiful young lady whom he has been courting. He begins his note, "Oh! the happiness-of-me!" and his word is the same *makarios* that Jesus employs in all the Beatitudes! What a challenge to the warrior-saint in the thought here expressed, "Oh-the-happiness-of-me" when all men curse and revile me for righteousness' sake! So there is sheer happiness for the man who suffers for the name of Jesus; there is unbounded joy for the peacemaker, and laughter from the soul should sound forth from the lips of those who read aright the fifth chapter of Matthew and enter into the list of the saints to whom those sentences are fitly applied!

Matthew employs another vernacular expression in the sixth chapter and the twenty-fifth verse, where he quotes the words of Jesus, when He said: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." The Master here begins a series of observations on the power of the Heavenly Father to provide for His children even as He provides for the birds of the air or the flowers of the field; and the quotation ends in the thirty-fourth verse with these words: "Therefore take no thought for the morrow;... Sufficent unto the day is the evil thereof."

This quotation has bewildered not a few, and perplexed the many. Some have even swung to the extreme of fanaticism on the apparent implication of this paragraph, and we even met one minister who refused to buy life insurance to protect his family, alleging that this verse commanded us to abstain from all such provision! All of this uncertainty and argument would have been avoided, if the translators had possessed some of the ancient papyri that are known today! The phrase

"Take thought" is the English translation of the Greek word *merimnate*, and it literally meant to the people of our Lord's age, to be worried sick! As for instance, in the Tebunis Papyri, number 11-315 there is the record of a letter written by a faithful servitor, employing this word. This correspondent literally writes: "I am writing in haste to prevent your being over-anxious; so you will see that you are not worried sick!"

What a different light this sheds on our problem, to be sure. There is no admonition in the Scripture against exercising common sense, and natural foresight and such provision as wisdom may dictate are all to be encouraged on the part of the godly. *But*—having done your best, leave the rest in the hands of God. *Do not worry yourself sick* over the needs of the future; leave them in the hands of Him Who is able to feed the birds of the air and clothe the blossoms of the wilderness with a garb that Solomon might well have envied!

Matthew may again be quoted, in a verse that is known to every believer (28:19). This verse contains what is commonly called "The Great Commission," because it commands missionary activity for every believer in Jesus Christ. This verse has been the authority of the Christian Church in its attempts to evangelize the world. The familiar words, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" are so often quoted as to be almost trite to the common hearer; yet not one reader or listener in one hundred really grasps the hidden significance of these words that were so well understood by those to whom they were spoken. This verse has also become the basis of the accepted baptismal formula; yet how many of us realized the beauty of the phrase "I baptize thee in the Name of the Father and of the Son, and of the Holy Ghost" when those words were applied to us in person?

The central thought in the Greek text is found in the words "...in the Name

..." The particular Greek word that centralizes the thought is *onoma*, and while its original meaning was that of a patronymic, it had a vastly different sense in the vernacular. The three specific significances of the word are all found in the New Testament, the first being in Philippians, 4:3. Here Paul refers to those "whose names are in the Book of Life," and thus accepts a common customary use of this word. But in this same Epistle (2:9), Paul uses the word in its equally accepted meaning when he says to Jesus, "Wherefore God hath highly exalted Him, and given Him a *name* that is above every other name." In this sense, the word stands for the character, the authority and the fame of the person designated. To the reader of the first century, then, Paul would be clearly saying that Jesus had received from the Father a fame and authority that transcended all other living beings, the Heavenly Father alone excepted!

But by the year 90 A.D., the word had passed through a transition that gave it a specific meaning that is fascinating in its implication and its application as well. To the common people *onoma* had come to mean the very *possessions or property of the one so named*! This usage of the word can be traced back as far as the last of the Ptolemaic reign, and was intended by the Lord in this reference preserved for us in Matthew's Gospel. Think again of the ceremony that followed your conversation, and hear these words anew in this new understanding: "I baptize thee into all the possessions and property of the Father, Son and Holy Spirit!" Who would dare call the humblest saint poor, with such a heritage as this?

Luke uses more of these vernacular expressions, perhaps, than any other writer of the New Testament, except Paul the Apostle. It is vastly intriguing to note that the two most scholarly and best educated writers of the New Testament commanded the greatest mastery of the common speech, and used it most extensively! Apparently they were

far more concerned with preaching the Good News simply and clearly, that all might understand, than they were in oratory and their own scholarly standing! With great profit to our spirit as well as to our mental grasp of the things of God, we may spend time noting some of these words as Luke employs them.

The first is found in the introductory paragraph to his Gospel, and it settles finally a contention of the critics that is often advanced against the authority of this record as acceptable evidence. Luke explains (1:3) that he is writing this record because "It seemed good to me, also, having perfect understanding of all things from the very first..." The critics have contended that Luke meant that he had gone to the trouble to inquire as to the early ministry of Jesus, and had perhaps interviewed some witnesses, but that he could not claim first hand information. And since hear-say evidence is doubtful at the best, Luke was thus discredited in the classroom, and his voice robbed of any great authority. The contrary, however, is the truth of the matter. For when Luke said he had perfect understanding of all things *from the very first*, he did not use the common Greek word *protos* or *proton*, but instead inserted into the record a phrase of the law courts, *parakoulouthēō anōthen*.

This word had a highly restricted meaning in the first century, and was applied only to a witness who had a first hand experience from the start of a matter until its conclusion. Even more definite than our phrase "eye witness," the Greek word, *parakoulouthēō* implied a man who saw the matter start and followed it through to its ultimate ending. No longer can the learned (?) reject the Gospel of Luke on the questionable grounds of his right to speak; certainly, if he was an eye-witness from the first to the last, he is *better* authority than any teacher in any modern class room, who came along just two thousand years too late to qualify as a credible witness.

Again Luke relapses into the vernacular, when he says (2:1), that a decree went out from Cæsar Augustus that "All the world should be taxed." The objection advanced is that the entire world did not pay taxes to Rome, and the power of Cæsar is here overstated. But the Koine expression that Luke uses here is *oikoumenē*, and it means the Roman Empire. We learn from a papyrus of the year 54 A.D., that Nero has ascended, and this notice is sent broadcast throughout the realm:

And the expectation and hope of the world (*oikoumenē*) has been declared Emperor—the good genius of the world (*oikoumenē*) and source of all good things, Nero, has been declared Emperor.

In this grandiloquent announcement Nero is not only invested with certain attributes of the Deity, but the Roman Empire is smugly referred to as "the world." So Luke: accepting for his purpose the speech of the day, records that a decree has gone forth to tax the entire empire, which, to the pride of the Roman, was all the world which was worth consideration!

It is not necessary to recapitulate here the evidence as to the historical accuracy of this record of Luke; "all the world" today is familiar with discoveries, such as those of Ramsay, that establish the fact of this tax-gathering and census that Luke here refers to. The geography of the writer is as accurate as his history, when we read in his words the meaning he put into them. So all through the Gospel of Luke, as well as in the Acts of the Apostles, we are confronted with this phrase of Luke's, "the whole world," and are to understand in each appearance, that he refers to the Roman Empire.

Although the Gospel of John is the purest and best Greek to be found in the New Testament, John does not hesitate to use the more expressive Koine on occasions when he desires to speak with emphasis on some matter of exceeding importance. So in ch. 1, v. 14, and in ch. 3, v. 16, and again in the First Epistle, the Apostle speaks of Jesus as

the *monogenēs*. This is commonly translated as "only begotten," but the meaning of the word is much deeper than that. It means *unique, only-one-of-its-kind*; and if the Koine sources are to be trusted, this phrase is the final refutation of the false doctrine of Unitarianism. Literally translated, the famous "golden text" of the Bible would be read, "For God so loved the world that He gave His *only-one-of-its-kind* Son, that whosoever believeth on Him should not perish, but have everlasting life." If this phrase received its fullest honor, the words "only begotten Son" would be one capitalized phrase wherever it is met in the entire New Testament.

Perhaps the most illuminating phrase that John so uses, is the word *monē*, that occurs twice in the fourteenth chapter of his Gospel. In the second verse, John quotes the words of Jesus, "In my Father's house there are many *mansions*"; and again in the twenty-third verse, "and we will come unto him, and make our *abode* with him." Both the words, mansion and abode, are translations of the same Greek word, *monē*, pronounced like our modern English word "money." Its appearance in the ancient papyri is constant, and it had just one meaning. From the year 250 B.C. to the year 285 A.D., various records have been discovered, showing that *monē* was habitable buildings, that could be deposited with the court, as bail in lawsuits.

These are the only two occurrences of the word in the New Testament, and when Jesus promised to the faithful a heavenly home, it was not something intangible and nebulous that He offered. Deliberately, He chose a word that implied to all his listeners, real estate that was tangible, real, and habitable. Such properties as the court would accept as "bail." He offered to those who would go with Him and by Him to His Father's land. This would imply to the hearers of His day, that there was an actual physical heritage for the saints, and there is no reason for supposing that this is not still true. Certainly, all the

descriptions of the heavenly mansions that are given here and there in God's book of revealed facts, imply surroundings that are physical and real, with a glory that the physical creation cannot manifest until it is purged of sin. So Jesus anticipates that day, and says, "In my Father's house, there are many 'pieces of real estate' awaiting you!"

Returning to Luke again, we read many new meanings out of the words recorded in the book called the Acts of the Apostles, when the light of ancient meaning shines upon the verses. In Acts 13:22, for instance, as Paul stood in the synagogue of Antioch to speak of the Gospel, he briefly recapitulated the past history of Israel, to introduce the fact that Jesus was the One sent in fulfillment of the ancient prophecies. In this verse Paul speaks of Saul the king, and says, "And when He had removed him, He raised up David to be their king." The Koine word that is translated "removed," is one that is commonly met with in ancient real estate transactions, namely, *methistēmi*. The literal meaning is to rent a house without a lease, so that the tenant may be ousted at the owner's desire, and another placed in his stead.

What a picture of worldly fame and power! No man has a lease on human government; destiny is vested in a higher than human source; and any of us may be set out on the sidewalk at a moment's notice if we offend the Landlord Whose holdings we occupy, for the term of His pleasure! So Saul forgot the One who raised him to power, and "God removed him!" Death, the grim bailiff of God, appeared to Saul, who held his very life only for as long as he "paid his rent" in service and homage, and Saul was "removed"!

Again, Paul stands before the learned men on Mars Hill, and in Acts 17:30, we hear him remind the listeners that while God has overlooked the wrongs of the ancients done in ignorance, He "... now commandeth all men everywhere to repent" and receive Jesus Christ, the risen Saviour. "Commanded" is the best

the translators could do with the Koine word *parangellei*, which is often on the lips of Paul as well as in his writings. It really is a word that is restricted to lawbreakers, and it means a summons to court on a criminal charge. In a civil suit the summons is called *metadidōmi*, but the *parangelia* was a warrant for the arrest of a culprit who was to suffer for violation of law.

This usage is commonly found in the papyri, and Paul spoke to men in the Koine language because they understood that best. Thus when solemnly warning these who turned away from Jesus without receiving Him as their Saviour, he was able to choose the word that would most startle them with its significance. "God has been merciful in the past," he exclaims, "but if you disobey Him now, you will be *arrested* and hailed before the bar of divine judgment!" Let the sense of that sink deeply into the mind of any who really are intelligent, and common sense will actuate a decision for Christ and His mercy, if no other plea will avail!

In the year 60 A.D., a noble youth named Omnophris was madly in love with a damsel named Dionysia, who, alas for true love, scorned his suit. So we learn from an interesting papyrus of that age, that the lad girded himself for the fray, and won the hand of the lady fair by a shrewd bit of rather modern advertising. He hired a man with a trumpet to walk down the street ahead of him, and a man with leather lungs to follow behind. This short parade started for the home of the scornful miss, and every few yards the trumpeter would sound a call on his instrument until a crowd was attracted. Then the crier in back would shout his loudest: "The noble Omnophris doth love the beautiful Dionysia!" At which point Omnophris would put his hand on his heart, bow and smile; and by his gesture would confess, "Yes, I'm the lad!" and the parade would journey a short distance farther.

Long before they reached the home of the lady, the whole neighborhood was

in on the secret, and a goodly crowd followed to see what luck the suitor might have. Flattered by this display of affection, Dionysia relented and married the lad Omnophris: "For," she said in her papyrus letter from which we quote, "How can I doubt the love of him who hath trumpeted me abroad?"

This word "trumpeted abroad" is the Koine word *prokērussō*, and Luke uses that identical phrase in Acts 28:30, where he says that Paul dwelt in his own hired house two years in Rome while he waited his trial, and all that time he preached the Kingdom of God and the things of Jesus. What a testimony to his courage! And what an admonition to the timid Christian, who fears to testify to His Saviour, and pleads that he doesn't want to make a "show" of his religion! "If you love the Lord Jesus," Paul and Luke combine to urge, "Hire a horn and yell it out!"

When we enter the writings of Paul the Apostle, we find that his language is so thickly interspersed with Koine expressions that they meet us on every page, and often in every line. He, the great Apostle to the Gentiles, used the vernacular expressions more than any other writer of the New Testament. In the first chapter of his first epistle we find one that is startling in its clear application and suggestion. In the first chapter of Romans, Paul speaks of those degenerate ones who forsook God and in turn were forsaken by Him, and in the twenty-fifth verse he writes that they "changed the truth of God into a lie...."

But how is this possible? The truth of God is changeless and enduring: how can sinful man change His word? Now see the light that shines on this rather perplexing passage as we read it in the sense of ancient understanding. Our first help comes from an old burial record of the second century B.C. The word that Paul used, and the translators rendered "changed," is the now common one, *metallassō*. For a long time the scholars supposed that this word was peculiar to the New Testament, as

this is the only appearance of *metallassō* in any written record. But the word was common to sepulchers, and means to exchange by leaving. So we see the words start out of the crumbling tombstone: *metallassō bion!*—which means, "By Death I leave!"

It is an undisputed fact that Paul here records; many have departed from the truth of God's Word. But only by dying! For those who have "exchanged" the truth of God for the lies of philosophy have died, spiritually, in their departure: and to be spiritually dead is far more disastrous than to be dead in the flesh alone.

The concepts of the doctrine of Grace are clearer in the writings of Paul than they appear in the other records of the sacred Book, as Paul was *the* Apostle of Grace. But his assertions of the operations of God's kindness to men were far clearer to those who heard him speak or who received his letters than they are to us, as he spoke their language. So in Rom.5:17 and again in 2 Cor.8.2, 10:15, *et al*, Paul uses the word *perisseia*. In the first reference the English version makes him to say: "For if by one man's offense death reigned by one; much more they which receive *abundance* of grace and of the gift of righteousness shall reign in life by one: Christ Jesus."

That seems clear enough, but the trouble is that our phrase "abundance" does not adequately convey what Paul had in mind as he wrote these words. Aid comes to us from such a record as we find in the *Corpus Inscriptionum Graecarum*; (1-1378) where we read that the President of the games handed over to the city for its use, the *surplus monies* that were left *after all bills were paid*. This "surplus" was designated in the papyrus by Paul's word, *perisseia*. In the light of this meaning, which is very common now in the multiplied sources at our command, Paul would impress upon us the fact that after Jesus had paid our debts to Divine Justice; when He had satisfied every claim God had against us because of sin, there was

plenty left over for us! This "surplus" Jesus gives to us here and now, and it is called "Grace." So that we can say in definition, grace is all that Jesus had left over when He satisfied our obligations to God. Can any of us *need or desire* more than that?

Strange as it may seem, however, there are some who do not care to rest in the security of the finished work of Christ, and these reject the provisions of the doctrine of Grace; contending that we are safe only as long as we are able to keep ourselves. This school of thought would have us saved one day and lost the next, losing sight of the gracious promise of Jesus, "I *give* unto them eternal life, and they *shall never perish*." Pressed for some verse of Scripture on which to base their unhappy doctrine, they generally refer to 1 Cor.9:27. Here Paul writes, "But I keep my body under, and bring it into subjection: lest by any means, when I have preached to others I myself should be a 'castaway.'" This implies, according to these mistaken friends, that Paul was afraid that he would be lost after he had been saved and serving!

This erroneous idea would never have been rooted, if we had possessed the knowledge when the New Testament was rendered into the English, that has since come to us from archæology. The whole matter turns on the meaning of the word Paul uses here, *adokimos*! This Koine word was lost to the world for ages, and is just recovered from the ostraca. It was a common household word in the days of Paul, and was applied to a certain pottery vessel in sad condition. Remembering that all the utensils of household service were pottery, it is easy to understand how often such would be cracked or broken. This accounts in large measure for the ubiquity of these shards that litter every ancient site. A woman, busy about the hearth stone with a pottery cooking vessel in her hand, in careless haste might bump the pot against the stones and crack it so that it would no longer hold water.

Did she then throw away this leaky vessel? You know she did not! Just step to your own pantry and see how many tea cups there are on that shelf, with a handle broken off, or an unsightly crack marring the smooth surface of the porcelain! Never forget that we are dealing with *folks* in these old discoveries, and that human nature has not changed one iota in two thousand years! So the ancient housekeeper, having a cracked pot that was no longer fit for boiling water, *put it on the shelf*. Perhaps she hoped to use it again as a receptacle for beans or wheat, perhaps she was just thrifty, but when a pot was cracked and laid on the shelf, it was called *adokimos*! Was it Lost? No! It was just laid aside.

So Paul, contemplating the effects of sin in the Christian life, states in terms that his readers could most appreciate, "I strive to so live that I may not be *put on the shelf*!" To how many living men would that phrase be aptly applied! Do we not all of us know men who have been used of God in His service, who allowed the flesh to gain the ascendancy? Where are those men today? In the language of Paul, which is strangely reminiscent of the slang of this age, "they are on the shelf." So Paul writes of his ministry, and says "I do not want to be a cracked pot" (*Adokimos*.)

There are so many such expressions in the Corinthian Epistles that so brief a paper as this cannot possibly deal with them exhaustively, but before we pass on to other sections of the Book, let us note a strange word that occurs only once in the New Testament, and this appearance is in 1 Cor.16:22. These are Aramaic words, *maran atha*, and are commonly translated, "Our Lord Comes." It has sometimes been argued that this is not a reference to the hope that Jesus will come back again, but certain scholars stated that it simply means "Our Lord *has* come." Thus it is only a reference to the earthly walk and work of the Saviour, and of no significance to the student of eschatology.

The papyri, however, inform us to the contrary. This word was accepted

into the Koine speech and extensively used in documents that dealt with the visits of Roman governors and even of Cæsar himself. It might be written two ways, and the manner of writing determined the meaning of the word. If the word appeared in this fashion, *Maran-atha*, it could mean either "Our Lord is come" or "Our Lord cometh." But—when the word appeared in the more significant form of *Marana-tha*, it could only mean, "Our Lord: come." In this form it is a plea for His presence to whom the request was directed, and many times the people of old, desiring some great one to grace their games and festivals, employed that ejaculation in their invitation.

Paul uses the word in this latter sense. In this single appearance of the word in New Testament texts, and in the famous Didache as well (10:6), the word is written *marana-tha*, and it can only mean an invitation to the Lord to return in person to those who awaited His coming.

The doctrinal significance of many of these recovered words may be seen in such usage as Paul makes of the word *prographomai* in Galatians 3:1, where he cries out to those who would depart from the doctrines of Grace: "Oh foolish Galatians, who hath bewitched you that ye should obey not the truth, before whose eyes Jesus Christ hath been openly-set-forth crucified among you?" The phrase "openly set forth" (*pro-graphomai*) refers to a custom that was universal in the Roman Empire, and that every citizen of Galatia would instantly recognize.

In the central point of each village, town or city, there was a great bulletin board that belonged to the government. No hand but the official one could touch that board, and thereon were posted from day to day the proclamation and rules that were important to the people. It was the duty of all citizens to observe that board daily, and whatever was posted there was binding in all its conditions on the entire population, as it was official. Such publications were

called *prographai*. To refuse to obey was to suffer imprisonment or even death; and the plea of ignorance would not avail. It was the business of each man to learn the daily proclamation, and since there was no reason to question the authority of the posted bulletins, judgment swift and stern came upon him who disregarded or disobeyed.

So Paul points to the cross of Jesus Christ and says: "Here is God's proclamation of amnesty to a sinful race. These are the conditions of His forgiveness: obey and live, refuse and die!" In vain can any plead that they were not convinced of the authenticity of Calvary: Jesus was there "officially posted"! We cannot say that we did not read the proclamation; it is our business to read it, and neglect will reap the same reward that disobedience would receive. Throughout all ages to come, Golgotha is the *prographē* of God, the forgiving Judge, and no other proclamation will be issued!

Ephesians 2:19 contains an interesting study for the student of this recovered language, in the writer's definition of the state and standing of the Christian in his relation to the Kingdom of God, and to this present age in which he must live. We are told here that we are "no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God." The words "strangers and foreigners" set before us an odd picture of the customs of the age in which the Gospel was written.

The "strangers" were called *paraperidēmos*, and were such as settled in a particular district only for a time. Perhaps the closest English equivalent would be to call them "tourists," as they paid no taxes and owned no property. They gave no allegiance to the local government, and were registered only as visiting strangers, as it was the custom to keep a legal eye on all wanderers, for they were generally objects of suspicion. In the kingdom of God, then, we are not "tourists!"

The "foreigners" were called *paroi-*

kos, and they were those of alien birth who settled temporarily in a district, and owned property and paid taxes. In case of dire need the government could call on them to take arms and aid in the defense of the city, and they had all the rights of citizenship except two. They had no voice in the government, and they could not claim the protection of the law that was accorded to those who were citizens. In a word, as one papyrus describes one such, "Although you dwelt long among us, you never were one of us."

In striking contrast to all this, Paul says "we are the *fellow citizens* of the Kingdom of God!" As we meditate on this striking comparison, the horizons of Christian dignity and privilege certainly stretch wider and wider, until they are practically infinite.

Even more striking is Paul's choice of a word, when on this same subject he says again in Phil.3:20: "For our conversation is in heaven." Conversation is about as far from the meaning of the Koine word here employed as it is possible to get! *Politeuma*, in the early centuries, was literally a colonist, who preserved his citizenship and franchise in the homeland while he sojourned in the far country. The word also applied to a colonial settlement that was patterned after the home city, and governed by the same code of laws that prevailed in that homeland.

So Paul looks at the Christians who are bound by the flesh to the natural world, but who seek to live after the manner of the Heavenly Code. "We," says Paul, "are a colony of Heaven, organized after the heavenly pattern; owing allegiance to the Homeland, obeying its laws, and preserving our citizenship there by our conduct here!" Query: How does this ideal compare with our daily average conduct?

To the Christian who would exalt himself because of learning and high degrees; who would count himself to be some great one because of social position, or who fancies himself above his brethren because of wealth, ancestry or

fame, Paul humorously expresses himself in Phil.3:8. After reviewing his great past, the apostle lumps all these human dignities together in one very inelegant term, and says, "I count all things *loss* for the excellency of the knowledge of Christ my Lord." This word "loss" is a crass and disgusting term in the vernacular, a translation of the word *zēmia*.

Behind every abattoir there was a great pit, to which were consigned such offal and bones as were unfit for human consumption. Scavenging dogs and croaking vultures swooped down on occasion and fed on this awful mass, which was termed *zēmia*. Passing these slaughter-houses daily, and being often offended by the putrid viscera exposed to rot in the sun Paul used a term of common disgust when he lumped together all the honors that he gave up to follow Christ, and with a gesture of supreme disdain, he terms all these earthly things—*zēmia*.

Paul not only commanded the greatest freedom in the use of the common language, but he also expressed himself with ease and rare facility in the terms that were peculiar to the various trades and professions of his day. It might not be too advanced a statement to assert that Paul even used what we today would call "slang," if that expressed his idea to the better understanding of his audience. So we find that the art of the architect is suggested in the reference to the great change, when we are caught up to meet the Lord in the air.

Sometimes it became necessary to change the outside of a house without disturbing the inside, or inconveniencing the occupants thereof. This was rather a difficult task, and architects called this process *metaschēmatizō*. So Paul here states in Phil.3:31, as he speaks of Jesus returning to "re-design our vile bodies, that they may be rebuilt into the semblance of His glorious form." What a picture is here cast upon the mirror of the mind as the delighted student enters into an understanding of this entrancing phrase!

Without changing the spirit that resides within, Jesus the great Architect will so shape and decorate the building of flesh in which we dwell, as to make these sad tabernacles into permanent palaces, wherein we shall be content forever to dwell.

New light casts new shadows and reveals fresh vistas; so we are forced to change our conception of certain of the Christian virtues, when we read their description in the light of ancient understanding. In 1 Thess.1:3, Paul lists three of these virtues in a logical, as well as spiritual order. Love, patience and hope are put in this sequence by revelation, but also they belong that way by rules of logic. The love we have for Him is because of His *past* work; the patience we exercise now is our *present* task; and the hope we have of His coming is our *future* expectation.

What, then, is this "patience," that is offered as one of the most essential Christian virtues? Too long we have persisted in the false idea that it is a passive quietness under adversity; the contrary is suggested in the athletic term here used, *hupomonē*. Evidently the Apostle was very familiar with the games of athletic skill that were so highly prized in his day, as he constantly uses the figures of speech common to the stadium. This word *hupomonē* was one that was accorded to a valiant runner, who had won the plaudits of the crowd because of a game performance. When an athlete leaped into the lead at the very start of a race, and by pure grit and determination maintained that lead by fierce struggle until he crossed the line as the victor he was praised for his "patience" (*hupomonē*).

The dear old saints who sat with folded hands and suffered all things in the bland and placid illusion that they were practicing Christian patience were so far from Paul's idea that the great Apostle would be moved to mild mirth at the very thought. That kind of grit and spunk that puts the child of God into the race, with the determination to hold his lead at any cost of struggle and

labor, is the "patience of the saints" we sadly need today.

Among the words that make a single appearance in the Greek manuscript of the New Testament, there is one of rare suggestion in 1 Thess.4:18. After writing the Thessalonian church certain words of comfort about the ones who had died and passed on ahead, Paul reminds them that only an ignorant Christian will sorrow with bitterness for him dead. Not only does he remind them of the vast joy that is the part of one who is with Christ, but he also says that when Jesus comes back again He will bring the blessed dead with Him. The paragraph concludes with the phrase "Wherefore comfort ye one another with these words."

Paramutheomai is the Koine word Paul uses, and we find it in an interesting letter written by a slave to his master, when the lady of the house fell desperately ill in the master's absence. After depicting her really dangerous condition, and telling what has been done to relieve her, the slave begs the master to return with all possible speed saying, "We are comforting her by hourly expecting your arrival."

Did Paul believe in the literal bodily return of the Lord Jesus? There is no other possible conclusion when we see how he employs this word in his letter to the sorrowing Christians of Thessalonica; and the papyri settle that question with a certainty that cannot be shaken.

Citations are almost too numerous to mention, but we will offer a few examples to establish this fact. Let us remember as we note these lines from the earliest centuries, that while there may be some legitimate argument over the meaning of certain words in the English translation of the New Testament because of the changing and varied meanings of a living language, the Koine has not changed since the writers of the New Testament laid down their pens. A word that Paul used many times, and that occurs fourteen times in the Scripture to denote the return of

Jesus Christ, is the simple word *parousia*.

This word is very common in papyrus sources, and always means the personal appearance and presence in the flesh of the one mentioned. In one such (P.Oxy.3-486) dated A.D.131, the writer states that "the reader of that which the flood has swept away demands my presence" (*parousia*).

In another of these Oxyrhynchus papyri a man writes to his brother, that they have been left a joint interest in a valuable estate, "which cannot be settled until your return" (*parousia*). Yet another complains at the delay of an important overseer, saying "it is of no use if a person arrives too late for that which demanded his presence" (*parousia*).

Here we find another interesting example, where a woman claims under oath that her husband swore "in the presence (*parousia*) of the Bishop and his own brothers, 'Henceforth I will not hide all my keys from her.'"

Even more to the point, from earliest Ptolemaic times to the end of the third century, *parousia* was a word commonly used to denote the visit of a king, who graced the district with his majestic presence. The official character of such visits was emphasized by the collection of taxes and payments to prepare for such *parousia*. In the Petrie Papyrus, 2-39, contributions are listed for the purchase of a crown to be presented to the king on his "arrival," and *parousia* is the term used to denote his bodily presence.

So while the doubter may seek to argue that the words of the Lord Jesus, "I will come again," should be understood in a spiritual, and not a literal sense, such an idea would have caused the ancients who used the Koine to smile widely, if they did not roar with laughter! For a certain Appenius, by way of illustration, writes a letter to Chrysippus, detailing the store of poultry he laid by for his friend's consumption upon his arrival. Now if the *parousia*

of Chrysippus is not a literal bodily presence, why the fryers?

If the science of word study means anything, only the strongest prejudice could enable one who knew of these Koine records to disregard the fact of the coming again in bodily presence and person of the glorious Son of God.

The troubles of the ancients often took them into the law courts, and records of suits and legal squabbles are very numerous. Since many of the words that intrigue our interest in the New Testament pages are words that were used only in legal verbiage, it is fortunate for us that so many of these records have survived. There is one such that is frequently found in the Epistles of Paul, *mesitēs*. Six times this word is translated "mediator" in the English text, as 1 Tim.2:5: "For there is one God, and one *mediator* between God and man, Himself man, Christ Jesus, who gave Himself a ransom for all."

There were two common usages of this term; one was as an arbiter in the case of a matter that was to be settled out of court. But the commonest use of the word applied to a receiver in bankruptcy. The receiver in that day, however, had a far different task than the same person performs today. It sometimes seems as though the modern receiver is under the obligation to make all he can for himself, and if anything is left over the creditors can have that! But the *mesites* of the Scripture must be one who can take charge of the estate of a bankrupt, and guarantee that every penny will be paid to the creditor that is rightly due. If the receiver cannot get it out of the estate, he must pay it himself.

So Paul pictures the human race as bankrupt spiritually, and God as the creditor. We cannot pay; justice demands an accounting, and we need a receiver. Who shall it be? It must be one who can pay himself, as we are so destitute that he can never get it out of our pitiful assets! In all the vast creation there is only One who can serve

here; that is the Creator Himself. So, moved by pity and love for the sinner, Jesus the Creator stepped into the breach, and finding nothing of value in our destitute condition, Himself satisfied the demands of our every obligation to God! Who cannot say with us, "Praise God for such a *mesitēs*," is bankrupt, indeed!

The Epistles to Timothy fairly scintillate with such sparkling illuminations, as in 2 Tim.1:12, where we meet again one of those strange words that make a single appearance in the text, never to be met again. Here we read in the inspired record: "For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." *Parathēkē*, the word translated "committed," while unique in this one New Testament appearance, is nevertheless quite common in the papyri. It is another of those words that Paul is supposed to have coined for his own purpose, that has on the contrary been discovered as a common expression in the speech of his day.

Parathēkē is used most often as applying to commercial deposits of money, just as we deposit in a bank today. So in the Paris Magical Papyri we read this acknowledgment: "I have received from Aphrodisius 1500 drachmae as deposit." The second usage, which is employed by Paul, was based upon this custom of financial deposits. Sometimes a slave was emancipated, but the law demanded that some free-born citizen should be sponsor or guardian for such. So Asandros of Beroea in emancipating the slave Euporia, wrote thus: "I have deposited her to the care of Appolis."

To the man Timothy, to whom Paul wrote, these words had a very familiar ring. They meant that Paul was not set free; that Jesus had become his guardian and keeper: and that Paul's very life and future were "on deposit" in the bank that is Jesus Christ; and Paul was safe until *that bank* went broke!

Once more the inspired writer makes himself singularly clear to the men of

his day, when he writes to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of truth." This word is *orthotomeō*, and its only appearance in Scripture is this reference in 2 Tim.2:15. It is common, however, in trade references in the papyri, as it is a bit of stone-mason's slang. What has this reference to "workmen" to do with Timothy's ministry and study of the Scripture? What might cause such a workman to feel ashamed?

The picture suggested is graphic in the extreme, and refers to building customs of that day and age. The plan for a building was prepared by the master architect, and the size of each stone intended for the building was worked out to a fraction, and each stone numbered. The plan was delivered to the masons in the quarry, and they simply had to hew the stone to the exact design of the builder's plan. As the stones were laid into the building, the workmen started at each end, and built toward the center. When they came to the space for the center block, there was just room for that one to slip into place and bind the entire wall together, thus completing that tier or layer.

If any of the stones had been cut carelessly, the center one would not fit. The entire plan would be thrown out of proportion, and the man who was responsible for that stone that was crooked or out of size, would receive such a lashing as would not only make his bones ache, but would fill his very spirit with shame. So they had this bit of argot, *orthotomeō*, which meant to hew a stone so square and true, and to such exact size, that it would fit into the building in the place the designer intended it to occupy.

So Paul admonishes his beloved young pupil, Timothy. He thus implies that God who planned the Scriptures, had a place and a measure for every verse. Only by studying that Divine plan can the worker in His quarry build aright; and if we spoil His projected building, shame eternally will be our portion. And

still there are some who say "It really doesn't matter how we take the Scriptures; it is just a matter of interpretation!" It matters to the Great Architect, and never forget it! Read His plan as He wrote it: follow His design, and success and joy cannot fail to be your portion.,

In this same chapter, 2 Tim.2:19, an admonition is given to every Christian in this great charge: "...Let every one that *nameth the name* of Christ depart from iniquity!" Here we meet a political term, *onomazō*. Its literal meaning is to nominate for high office. The suggestion is so plain none can miss it. *You elected Christ your Saviour*; now back up His program with your life and conduct! You exercised the franchise of your own will when you made Him your Lord, and the allegiance that you would pay to an earthly sovereign is the very least you can accord Him.

The writer of the Hebrew Epistle (whether Paul or some other) manifested a great affection for the Koine. Almost twenty-five per cent. of the vocabulary of the Epistle consists of vernacular expressions, and the study of this portion of the divine Book is greatly enriched by the papyri. In the second chapter, we find a characteristic expression of this in the fourth verse. In the phrase, "God also bearing witness, both with signs and wonders and with divers miracles *and gifts* of the Holy Spirit." We meet the Koine word *merismos*. This word was a term of the tax gathering times, and it was used for monies that were raised by an extra levy, to pay the taxes of the deserving citizens who were too poor to pay their own!

Evidently the "Reconstruction Finance Corporation" is no new idea; but with this difference: the *poor* received the benefit in the ancient system! Every year there were certain worthy members of the community who for some reason or other were unable to meet their taxes, and instead of selling these folks out at public sale, the governor had the privilege of imposing an extra tax, prorated among those who could

best afford it.

So God, seeing the poverty of the Christian in all things spiritual, has taxed the wealth of the blessed Holy Spirit that we might have something to our account! And this all according to the will of the Spirit; which implies what we have already known, that with gladness He bestows upon us His riches.

The long-faced and the unduly solemn among the believers in Jesus would do well to read anew that triumphant paean of praise in Heb.12:22,23: "But ye are come unto Mount Sion, and..., to the '*general assembly*' and church of the first born, which are written in heaven." The word assembly is translated from the Greek *panēguris*, and it literally meant a festal gathering. Any gathering that had for its purpose sheer joy was so styled in the vernacular from which this word is taken, and it spells fun and happiness in unbounded measure. So we read an old papyrus announcement of the coming panegyris, urging the entertainers to do their best, concluding with this line: "Tradition, no less than the distinguished character of the *festal* (*panēguris*) requires that the ephebi should do their utmost in the gymnastic display."

This is the word that the Scripture borrows to denote the nature of the great gathering of the Firstborn of God's grace; they are a mighty "festal."

Space will not permit a further discussion of this fascinating subject in a paper as restricted in size as this, but for the student who desires to enter into an exhaustive study we have appended a brief bibliography of those books that are most familiar to us and generally helpful. So we reluctantly close this all too-brief study with this final illustration from the Epistle of Saint John.

In 1 John 5:4 we read, "And this is the *victory* that overcometh the world, even our faith." We are hearing much these days about victory and the victorious life, as conferences on this subject are becoming more and more popular each year. We seem to get the idea

from the words of those who attend these conferences that they expect a peculiar experience whereby they may rest and relax in some cushioned victory where they have no further need to bear the grim burden of the daily strife; but such was not the idea of the Apostle John when he thus wrote.

The word John used is *nikē*, and it has but one possible meaning in the vernacular, that of a victory or conquest made as the result of a premeditated military campaign. *Nikē* must be understood to be the result of a careful strategy diligently worked out; it is the fruits of *battle*. So we cite the letter of Claudius, incorporated in the diploma of membership of the Worshipful Gymnastic Society of Nomads, in which he thanks the Club for the golden crown sent him on the occasion of his "victorious campaign." (*nikē*) in Britain in 43 A.D.

The Christian, then, that desires victory must order his forces and fight for it! Help in abundance is at his disposal, but he must use it with intelligence and persistence. If we may apply in parable form the convenient figure of the modern army, we would say that the Christian's allies and aids are invincible! His "infantry" may fight with the "sword of the Word of God." His cavalry may be the "chariots of Israel and the horsemen thereof." For heavy artillery he has "the dynamite of God" and even the air service is not lacking in that "He shall give His angels charge over thee . . ."

In all of this, however, we must never forget that while it is most imperative that we conduct the battle according to the weapons of the Spirit and the strategy of Calvary; the fact still remains that "victory belongeth unto God." It is the prayer and the confident hope of the writer that these words may be used by Him who is the Great General of all our forces, to the strengthening of some who may need this help to their faith at this present hour. May the truth of the Word of God shine in *your* heart just a wee bit brighter, because of the

testimony of archæology to the truth of God's word.—H. R.

An Infidel's Sermon

NEVER shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellow-men to turn unto Christ and receive salvation at His hands. *I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words?* You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away, since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Peter Stryker, in *The Gospel Banner*.

A Resurrection Paean

JOSEPHINE RAND

O resurrection morn! My heart doth leap
At thought of that great hope thou dost proclaim
My Lord hath captive led captivity,
And earth's walls tremble at His holy name.

He lives! He lives! The Lord is risen indeed!
My Lord, my Saviour, my High Priest and King!
At God's right hand He lives to intercede;
His blood atones; for joy my heart doth sing.

I, too, shall rise! Hear it, ye sons of men!
Death hath no power to hold a child of God;
For He shall call, and I shall hear, reply,
And spurn the shackles of detaining sod.

Yea, I shall rise! Attend, ye list'ning worlds!
By faith I share with Him His kingly throne;
Nor angels, principalities, nor powers
Can separate Christ Jesus from His own.

The Christlike God—To Make Him Known

IF God be Christlike, and therefore Christ be God, to make Him known is every man's first duty. Nothing else that Christian men can do for their fellow beings is so significant as to make known to them that the Infinite has revealed Himself to men as Christlike—that the Infinite has in fact, in Jesus Christ, come tangibly to men.

If Jesus Christ be indeed a fact, and be indeed God made manifest in the flesh then every surrounding earth interest or circumstance has one value; and if Jesus Christ be not a fact then all these interests have another and very different value.

Consider a few details. What, for example, is death if Christ be true? and what is death if He be not true?

If Christ be true, death is a mere incident in the safe ongoing of life: but if Christ be not true, then it is the end, the final eclipse of life's vain dream.

Again, what is human learning if Christ be true? and if He be not true?

If Christ be true, human learning is but the background, the setting of the one supremely precious gem—His fact. If He be not true, human learning is man's one despairing hope; and truth becomes as Plato said man's necessity of persuing though he knows there is no possibility of his arriving.

Once again, what is beauty in the universe, if Christ be true, and if He be not true?

If Christ be true then all beauty is an expression of a loveliness at the heart of things of which He is the supreme expression; but if He be not true, beauty is but a meaningless fortuity that happens to be pleasing.

If Christ be true?

If Christ be not true?

This is the one master question of the ages; and everything else falls into relative insignificance beside it. How high then is the duty of Christian men to make His glory known!

Our benevolences perform their highest human service not in the physical problems they solve for men, but in the love that makes Him known: and all our worship, whether reasoned sermon, aspiring anthem, or of soaring architecture, which even in its silence lifts its exalting *Te Deum*, it all is but the language of our affirmation of Him, the words by which we seek to make His glory real to men.

Your absence from the exercise of worship is tragic not so much because of what you lose as because your absence is your refusal to pay Him tribute and it reduces by that much His recognition among men.

The difference of but a very few million votes turned the Republican landslide of 1928 into the Democratic landslide of 1932. The difference of but a very few million unemployed men and women in last analysis is that between boom times and depression.

Similarly the difference of a few million men and women who do or do not recognize Christ in worship is in last analysis the difference between an advancing Christian civilization and one that is receding. The soft, silent, piled-up snow flake at last stops the progress of the steam engine's mighty purpose; and just so the soft indifference of men and women to the glory of Christ at last halts the on-march of His purpose.

The president of a nominally Christian university said some time since: "Jesus Christ has no essential significance for modern men. His statement is indicative not so much either of his learning or of the lack of it. It shows rather how the piled-up indifference of an age can make even learned men unconscious of supreme values."

My brothers, Jesus Christ is a fact. He is the supreme truth; and to make Him known is every man's chief duty—that we should truly see Him is the one chief need of this amazing age.—H.P.S.

Theological Liberty

MODERN critics, in the name of Theological Liberty, have increasingly repudiated and flung away the great cardinal doctrines—such as the inerrancy of the Scriptures, the personality and trinity of the Godhead, the sinfulness of man and the necessity of an atoning Saviour, the Deity of Christ and its attending doctrines of the Resurrection, Ascension and Return; but many of these same modernists have majored upon “liberty of conscience” as the single remaining tenet in the new interpretation of Christianity.

The inanity of their arguments has been shown again and again, and it now seems a necessity to uncover their illogical, yea their indefensible theories of “personal liberty” in matters of faith, by showing how that doctrine rapidly degenerates into the license of infidelity.

The Liberties of Faith

That there are certain liberties to be maintained in the matter of belief, is beyond dispute. In this, as in all other points of real progress, Christ Himself is our exemplar. He was not held by the mere traditions of man, nor bound by their blundering interpretations of Scripture. More than once He said, “Ye have heard that it was said by them of old time...but I say unto you,” a remark followed by no discarding of Scripture, but by a higher and more meaningful interpretation of the same. Paul, easily His chief apostle, claims a kindred right and resents the bringing in of false brethren to “privily spy out our liberty which we have in Christ Jesus.” But it is very important to discover what that “liberty” is and to what extent “independence” and “freedom of thought” can be defended or even tolerated in its light!

Speaking from the standpoint of the Christian Scriptures, three things seem fairly clear. It is the liberty of believing what is written in the law and the

prophets; the liberty of seeing in Christ the significance of symbol and ceremony and the liberty of accepting and propagating all demonstrated truth.

The Liberty of Believing What is Written in the Law and the Prophets

The “law and the prophets” constituted the Bible in our Lord’s day, but certain men of that time, like modernists, were not content either with the content or extent of the “law and the prophets.” There were some things in the “law and the prophets” that they did not like; they sought to tear them out. There were other things not “in the law and the prophets” that they wanted, and at their pleasure they wrote them in; so that by their traditions “they made void the Word.”

From the beginning, Christ believed the Book and to the end of His days He taught the same, and it was the failure to believe all that was “written in the law and the prophets” that on the way to Emmaus He excoriated (Luke 24:25). It was by an appeal to “the law and the prophets” that He explained Himself (27) and by an appeal to the same that He demonstrated the meaning of His resurrection and the gospel ministry of repentance and remission of sins (Luke 24:44-47).

The Psalmist said, “I shall walk at liberty for I seek thy precepts.” Paul and his apostolic brethren seem to have found all needful personal liberties within the limitations of the same. There are few books of the Bible so doctrinal and polemical as Romans, Corinthians and Galatians, and yet a careful study of those three Pauline epistles will impress one with “It is written,” “it is written,” “it is written”—that phrase repeated thirty-four times. The battle of the New Testament church was that of extricating an inspired and recorded Scripture from the heaps of human tradition. Those who had so lumbered the Word of God had

doubtless done the same in the name of "interpretation," and, at this moment, Modernism is endangering the true liberty of every believer after a kindred manner.

Every man has a right to independent thought, but he who thinks "*above that which is written*," apart from that which is revealed, is using his "*liberty for an occasion to the flesh*" and comes under the condemnation of the Scriptures. Again,

Christ and His Apostles Exercised the Liberty of Seeing the True Significance of Symbol and Ceremony

The Judaized were incapable of interpreting the Sabbath beyond the statement "*in it thou shalt do no work*," and consequently condemned Christ for healing on that day, not seeing that He was "*Lord of the Sabbath*." When His disciples, being hungry, plucked the corn on the Sabbath day, they gave demonstration of the same incapacity to distinguish between symbol and substance. Neither Christ nor His apostles abrogated the Sabbath, nor did they essentially disregard it, but rather sensibly and spiritually interpreted it. That is a liberty not to be denied to any saint. In this same manner they treated circumcision and other symbols.

Some of us believe baptism to be an immersion in water of a believer, but we have no notion that the ordinance is a saving one, or that the act is significant, save to those who see its great object lesson, death to sin, burial with Christ, and resurrection to walk in newness of life with Him. Increasingly we are sympathetic with that Denver pastor who said, "In my early life I was terribly worried to know what God would do with the pious unbaptized. In later years I am even more deeply concerned to know what He can do with the impious baptized."

But the great fact remains, that we should retain and study the symbol in order to see clearly the thing signified, and with Christ and His apostles, defend the latter in the light of the former.

"*Ye are my friends if ye do whatsoever I have commanded you*," and He might have added, "You are my intelligent friends and my efficient friends if you see the objective of the performance and move through the symbol to the thing signified."

Once more:

We are Apt to Exercise the Liberty of Accepting and Propagating All Demonstrated Truth

When Christ said, "*Ye shall know the truth and the truth shall make you free*," He was probably thinking of the Bible alone, for it was Christ who later said of God's Book, "*Thy word is truth*." To this hour it is doubtful if there is any fundamental or necessary truth that cannot be found within its sacred pages, and found there in more perfect form than human ingenuity will ever phrase it. If one would know the truth of history, read the Bible. If he would know the steps of creation and the law of succession, read the Bible. If he would make himself acquainted with sound philosophy, read the Bible. If he would discover the supreme sociology, look into the Scriptures. The remark applies to practically every known science.

But to allay the modernist's fears lest we become bibliolaters, making God's Book a fetich for our affections, and finding in it the only writings of interest, let us hasten to remark that we stand for utter "academic freedom" and feel an unwavering confidence that any truth and all truth is profitable.

Orthodoxy has ever been the patron of learning, the defender of intellectual freedom, and the advocate of progress. Our refusal to cackle with every discoverer of dinosaur eggs, ten million years old (?), or to enthuse over "*science falsely so-called*" has led some men to name us "ignoramuses," call us "reactionaries," and warn against us as "light extinguishers," but is it not well to recall that the Christ of the Fundamentalists is to this hour "*the light of the world*"; the Christianity of the

Bible to this blessed moment the world's most advanced religion, and the loyal devotees of the divinely inspired Book known as the Bible remain the pioneers in truth seeking and the patron saints of established science? But mark you, we say, "science," not speculation, not theory, nor guess; not philosophical imaginings, but demonstrated truth! Within that realm we applaud the unlimited privilege of accepting and propagating!

Science is as sacred as Scripture—in fact as sacred as God, since both Scripture and Science are emanations of His Spirit. The truth in any realm and in all realms is desirable. It should be assiduously sought, and, when found, widely proclaimed. Such liberty no sane man will ever seek to restrict, but let us clearly understand the

Limitations of Theology

Nothing could be more unjustifiable than that modernist definition of the task of theology as the attempt to "think over our religious inheritance in the light of our present problems, so as to formulate for today and to transmit to the coming generation an expression of faith vitally related to our actual life."

The task of theology is to tell men the truth about God. If that be not true, then language loses its meaning and Greek roots convey no message. Theology, instead of being under the necessity of adjusting itself to the ever-changing experiences of men, is as a fixed science, far more unchangeable than the science of astronomy. Sometimes a star wanders, but in the truth about God there is no possible variation. This leads me to make three remarks.

The Christian Believer is Limited to a Single Name as Saviour

"There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). To those students who have made themselves familiar with the history of pretended Christs, or even of divinely (?) begotten sons of women, Dr. Harry Emerson Fosdick's declaration of supernatural

claims, akin to those made for Jesus of Nazareth, is nothing short of sacrilege. The absurdity of his argument was clearly revealed in the rejoinder by the venerable and scholarly Dr. Bates. He named the father and proved the human origin of every one of them and left our Christ the solitary non-contested Son of God! Consequently when any man denies the Deity of Jesus Christ, he exceeds the limitations of a sound theology and puts himself outside the pale of the Christian profession, no matter what church membership he may hold, or what braggart claims of evangelical views he may boast.

Theodore Parker, when he remarked, "It is absurd to maintain that Christ entertained no theological errors in matters of importance," treated all Biblical theology with contempt, and when he denied to Christ supernaturalism, did so deliberately understanding that he was thereby assaulting the citadel of Christianity itself.

When Modernists tell us that no authority is to be given to the teachings of Jesus Christ beyond "what every man's own mind or heart or conscience can give him" they are not only tearing the crown of Deity from the brow of our Lord but deliberately doing so to place the same upon themselves! And when the same modernist further says that "in displacing Christ from the eminence given Him by the church we see only another idol shattered," he approaches perilously near that blasphemy of the Spirit which is pronounced unpardonable in this life or in the life to come.

It is little wonder indeed that such teaching has finally eventuated in an open break with the infallibility of the Book, and finds voice in sneers and slurs against the very term "theology."

That capable scholar and facile writer, Samuel J. Andrews, in *Christianity and Anti-Christianity* justly remarks:

That heathen enemies should have said like things in the first days of the church does not surprise us, but that these things should be

said in Christendom after so many centuries by learned and accomplished scholars, and have been welcomed by many thousands of all classes, high and low, shows the workings of a spirit of hostility to Christ which, like a smoldering fire, is getting ready to burst into a fierce flame.

But when did such flames of opposition, e'en though they reach the white heat of persecution, do else than drive believers back to Jesus of Nazareth as the solitary Saviour, and result in the centralization of all hope for the soul, the church and even for the world, in and upon Him?

Man may wander at his will in philosophy, but not in Biblical theology. There his bounds are fixed, "*forever settled in heaven.*" In that Christ Jesus is the one only and sufficient Saviour.

The Christian Believer is Limited to a Single Way of Salvation

It is the way of grace, "*for by grace are ye saved.*" All other ways of salvation are but blind alleys for the soul. Paul, the Christian theologian of all the centuries, nearly two thousand years since sought by all the power of an inspired pen to put that fact clearly before us. Writing to the Galatians, he said:

I marvel that ye are so soon removed from Him who called you into the grace of Christ unto another gospel which is not another, but there be some who trouble you and would pervert the gospel of Christ, but though we or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed. As we said before, so say we now again, if any man preach any gospel unto you than that ye have received, let him be accursed (Gal.1:6-9).

In the light of such a Scripture, what shall we think and what can we say of those modernists who strike at the heart of grace itself, the vicarious atonement, and who hold the sacrificial idea to scorn subjecting the same to caricature and vilification? These are the men who would displace the Gospel by a Marxian socialism; who would substitute for inspired Scripture the philosophy of a Kant, or the psychology of a Ross or the superficial pratings of a Burch and Patterson.

If the present generation continues to be taught by such superficial and anti-Christian teachers as now so often disgrace that noble profession, and by such shallow naturalistic and Bolshevistic textbooks as are now in use in State universities and increasingly imposed upon High Schools and even the grades, the "*highways of holiness*" will be blotted out, and the very path to righteousness and heaven will become weed-grown and forgotten!

Shall the Christian believer consent to such a procedure? Not unless he too is smitten with a deadly "flu" of unfaith, or with that even more destructive "black death" of indifference.

And yet again,

The Christian Believer is Limited to a Single Book as a Revelation

That book is the Bible, the Book of which Joseph Parker, author of *The People's Bible* so eloquently wrote under the justified title "None Like It"; the Book which as compared with all other books, like its incarnate expression, Christ, is not only without competitor, but without kinship; the Book that, like its Master, speaks as never man spake and does the works that never other writing wrought.

A modernist dares to remark, "We must be making our own religion," but logical lengths of modernism are now being reached by those who say, "We must make our own revelation." It is years since Dean Farrar, Dr. Horton and Marcus Dodds proposed a Bible for children and families, founded on the theories and alleged discoveries of the higher criticism.

Prof. Kent tried his hand in abbreviating God's word and changing it at the point where prophet and apostle had so evidently made mistake, and leaving out those portions where the Master Himself slipped in memory and voiced Judaized impressions.

Chicago University could not afford to be behind Yale at any point, so one of its professors took the New Testament in hand to train it to modernistic molds.

It is time for the Universalists to speak next and tell us the content of their Bible, and then for the Unitarians to reduce and redact Divine Revelation a bit further, and finally for Van Loon and Wells to complete the job and give to the world an entirely new product but by the good old, and greatly honored name, THE BIBLE! Will you say there are limitations in theology?

As Dr. Franklin Johnson once wrote:

Suppose the Bible does teach that the human race once fell from a state of innocence, what of that? The Trinity, what of that? The Substitutionary atonement, what matters it? The Second Coming of Christ in visible personal form, what of that?

Higher critics, recognizing no central or supreme source of authority, smilingly sweep it all aside, and yet, strangely enough, turn about and in the next breath pay glowing tribute to the grand old Book as a most worth-while volume,

all of which gives pith and point to his further comment:

What a fall! In 1869 I saw the Emperor Napoleon III. He was at the summit of his career, a confident, strong and regal figure. Beside him sat Eugenie, fair as a lily and as little concerned for the future. A few months later he was hurled from his lofty station and shut up in captivity. He was still worth while, but the great world had ceased to care for him. That is the change higher criticism, where it is accepted, makes in the position of the Bible, whose robe of royalty it declares to be full of rents and stains, whose throne it overturns and whose sceptre it gives to the human soul, leaving it indeed worthwhile, but disrowned!

Is this the Bible of the believer? In God's name, is this rag of a remnant the only revelation left? We spit defiance in the face of such a suggestion and remind our auditors that it is as true today as when the poet wrote it:

A glory gilds the sacred page
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none.

The hand that gave it, still supplies
The gracious light and heat,
Its truths upon the nations rise,
They rise but never set.

—W. B. R.

I must cancel some periodicals on account of ill health; but I cannot give up CHRISTIAN FAITH AND LIFE.—Dr. T. Q. M.

God Hath Not—God Hath

God hath not promised skies always blue,
Flower strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain;

But God hath promised strength for the day,
Rest for the labour, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.

Annie Johnson Flint

The Inner Shrine

KOH YUKI

When by life's many tasks beset
And duty's weary round,
When shouts of strife and greed besiege,
And threatening storms surround,
Ah, then my soul doth seek retreat
Within that inner shrine,
And in the solemn stillness sweet
Lists to the Voice Divine.

As oft in hours of darkness still
When by the throngs oppressed,
Our Master sought, on lonely hill
In prayer to find His rest,—
So deep within that inner shrine
The Heavenly Voice I hear,
It fills my soul with peace divine
And tells me He is near.

As down life's busy road I move
Amid its rush and roar,
Forgetting self, like Thee, O Lord,
I would my life outpour;
Oh, grant a heart so calm and still
So close attuned to Thine,
It gladly hears and heeds Thy will
When speaks Thy Voice Divine.

Translated by Marian Draper

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization and to this we must look as our guide in the future.—*Ulysses S. Grant.*

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. . . . In regard to the Great Book, I have only to say that it is the best book which God has given to men.—*Abraham Lincoln.*

The Constitution of Man Dichotomous or Trichotomous

WHAT does the Bible teach in regard to the constitution of man?

In the first place we find in the Scripture a number of words referring to man's being. Some of these which readily come to mind are body, soul, spirit, heart, mind, will. All of these refer to man in certain of his relationships. Does each one of these words refer to a separate entity or a separate substance as a part of man's being?

We must refresh our memory in regard to various forms of existence. We are all familiar with the thought of substantial existence or the existence of a *substance* (not necessarily a material or physical substance) in which characteristics inhere. Iron is a substance. Various physical and chemical attributes or characteristics are related to and have their existence in this substance.

Further, however, there are other forms of existence. When we say that love exists, or that hate exists, we do not refer to a substance, but to a more or less stable or changeable *attitude* of man's being.

Again, when we say color exists we refer to the existence of an *attribute* which must be the attribute of a substance.

Still further, when we say a song exists or a game of baseball exists, we do not refer to the existence of a substance, or an attitude, or of an attribute, but we refer to the existence of an *action* or a *series of actions* mentally conceived as a unified "Gestalt" or picture.

Now if the Bible has any meaning at all it must be clear to the Bible student that all of the words listed above as applied to man refer to things which do exist. When we say "With the heart man believeth unto righteousness" it is clear that the heart is a real existence. When we say "He hath not given us the

spirit of fear but of power and of love and of a sound mind," it is clear that the mind is a real existence.

When we read "It is not of him that willeth, but of God that showeth mercy" it is clear that man is regarded as a volitional being, and the will is a real existence.

Now we come to the question of the kind of reality, the kind of existence denoted by the words "soul" and "spirit." No one who believes the Bible can deny that there really is such a thing as the soul and that there really is such a thing as the spirit. Do these words "soul" and "spirit" refer to separate substances, separate entities, separate substantial existences? Or do they refer to the unified non-material being of man, regarded in two different aspects? The body certainly is a separate substance. The personal non-material being of man certainly is a separate (non-material) substance because the non-material person continues to exist after death apart from his body.

The question is therefore, is the difference between "soul" and "spirit" analogous to the difference between "heart" and "mind" or is the difference between "soul" and "spirit" analogous to the difference between the non-material person and the body?

In our discussion of the soul we find that this word, both in Hebrew and in Greek, is sometimes used to designate the physical life. In our discussion of the word spirit we find that this word, both in Hebrew and in Greek, is sometimes used to designate the breath, or sometimes even the wind that blows. This double use of both of these words is not as confusing as one might suppose, for the context usually makes it clear whether the word refers to the non-material being of man or to the physical life on the one hand or the breath or wind on the other hand.

A careful study of the use of the words "soul" and "spirit" in the Bible makes it rather clear that "soul" usually refers to man in his relationship to the things of this world, to which physical life is also related. The word "spirit" in the Bible usually designates the non-material being of man in relationship to God and the things of the Spirit of God. This much is usually agreed to by Bible-believing Christians.

Bible teachers are divided, however, on the question of trichotomy and dichotomy. My own conclusion is dichotomous. In other words, I certainly believe that "soul" and "spirit" are different realities, different existences, but I believe that the difference in these two existences is the difference between two aspects or relationships of the one non-material substantial being of man.—*J. O. B., Jr.*

World Religious Digest

The Philadelphia School of the Bible will hold its fifth annual Bible Conference at Greenwood, 17 miles west of Gettysburg, Pa., Route No. 30, from July 25 to August 8. This year larger crowds than ever are expected. A partial list of speakers include, Captain Reginald Wallis of England; Rev. James R. Graham, Jr., of China; Dr. Allen Hughes of Toronto; Dr. Isaac Page, of the China Inland Mission; Bishop William Culbertson, of the Reformed Episcopal Church; Mr. E. Schuyler English, Philadelphia; Rev. W. Douglas Roe, Evangelist, of Camden. Rev. F. W. Wiley of Phillipsburg, Pa., will be the musical director; also of the early daily devotional hour. Horace F. Dean, V. Pres. of the School, will be general conference director. All sessions are open to the public. The Bible hours are in the morning; the afternoon is devoted to rest and recreation on week days. There are no Saturday morning services. Sunday services at 11:00 a.m., 3:30 p.m. and 7:30 p.m., E. S. T.

An anonymous gift of 50,000 yen adds a new course of study at the Imperial Japanese University, Kyoto. For a long time there has been a course on the religion of Buddhism. The university is now financed in offering a parallel course on Christianity.

In the hands of more than 100 bishops and 6,000 priests of the Episcopal Church last week was a statement condemning remarriage after divorce. The statement, signed by leaders in both the "high" and "low" wings of the Church, said in part: "We firmly believe that for Christian people marriage after divorce is contrary to the law of our Lord Jesus.... We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery.... we admit that there may be legitimate question about the right of the Church to bless remarriages in such cases but in no others...." The subject will be debated at the general Episcopal convention next October.

In 1881 Dr. W. B. Bagby entered Brazil as its first missionary. Today he lives to see 600 churches with 50,000 members, five colleges, two seminaries, a publication society, a home and foreign missions board carrying the Gospel to the far interior of Brazil, to Portugal and from Portugal to Africa.—*Watchman-Examiner*.

It is said that Chicago boys between the ages of 15 and 25 commit more crimes in one year than have been committed in the whole of Europe in 100 years.

When arrangements were being made for the National Preaching Mission in Los Angeles the faculty of the University of Southern California expressed the conviction that the students would not take any interest in the matter, nor attend the meeting where a "missionary" like Stanley Jones would speak. Mormon and Jewish students thought otherwise, and started a "whispering campaign" about Stanley Jones. At 9:00 A.M., the president of the university was amazed to see more than 2,000 students in the auditorium, and amazed when, in response to Dr. Jones' invitation to talk with him on religious matters, 300 students crowded the room assigned for that purpose. The seating capacity had been arranged to accommodate 15 or 20, but the students sat on the floor and stood six deep around Dr. Jones as he answered their questions for one hour.—*United Presbyterian*.

From reliable sources it is reported that the Protestant church at Barcelona, and the German church in Madrid have been burned and that the Methodist church in Barcelona had its organ and benches taken out and burned.

The Salvation Army has 26,000 officers in 91 countries and colonies. They gave a half million baskets to the needy at Christmas time.

Out of every hundred American citizens, according to a report in the *Watchman-Examiner*, only eight attended church on Sunday mornings, and only two on Sunday night. Only one-half of the children of the nation receive any religious instruction.

According to a letter he has written to friends, the Rev. Carl Marvin Hensley, a missionary since 1919, has renounced his American citizenship and has become a citizen of China under the name of Han Ssu-li. "I wanted to convince the Chinese," he said, "that I am spiritually as well as politically one of them."

This Week is quoted as stating that America's current annual crime bill is fifteen billion dollars. Stated simply, that amounts to \$120 a year or \$10 a month for every man, woman and child in the United States. Every year our prison population increases by 25,000 inmates. Felonies now number 5,000 a day, or more than 1,500,000 annually. The federal government records 5,000,000 persons in its criminal files, and estimates that 500,000 professional criminals are at large. According to one authority, 135,000 murderers are at large, or more than all the policemen in the land.

A Bible dictionary written by David ben Abraham al-Fasi, a Jewish scholar, a thousand years ago, forgotten for eight hundred years and now published for the first time, clears the mystery of the Golden Calf and other disputed passages in the Old Testament and promises to settle many controversies long waged over cryptic wording in the English Revised Version.

There are over 60,000,000 unchurched people in the United States. Many thousands of these will not enter the church. To meet this situation, the Lutherans are working for "The Lutheran Church of the Open Road"—a trailor of the cruiser type which will travel on the highways of our land to tourists camps, state fairs, shops and factories, children's camps, etc. A missionary pastor will do the preaching and teaching.

An organ at least 1,709 years old, believed to be the oldest in existence, has been found in the ruins of a building at Aquincum, a former Roman settlement, but now a suburb of Budapest. An inscription on a tablet attached to the framework states the organ was built in 228 A.D. The organ has been restored and probably plays as well as it ever did. It has two wind-chambers and fifty-two pipes. The tones are said to be sweet and plaintive, but the thundering base is beyond its limitations.—*Methodist Protestant Recorder*.

Twenty years of lawsuits on two continents were ended when the judicial committee of the Privy Council in London decided against the claims advanced by Indians for Sri Sri Iswari Shubaneswari Thakurani, a Hindu goddess whose image had been willed the property of two Indian business men. Although they had a hard time getting the words out, members of the court finally ruled that Sri Sri Iswari Shubaneswari Thakurani's idol had a valid claim to only part of the property and that the rest should go to flesh and blood heirs of the two deceased.

According to a report just made by Dr. Hans Himmelherber, German ethnologist, there are some of the beliefs of the Eskimos on Nunivak Island: (1) Mice are not born on earth but fall from the sky; (2) money must not be touched because it is "the spirit of the dirty bug"; and (3) "dancing fingers" exist, which if found would act as perpetual sewing machines for the Nunivak housewife.

At South Bend, Ind., Lutheran ministers protested to the school board that evolution was being taught in several textbooks as a fact rather than a theory, and that the faith of the pupils was likely to be undermined. After many conferences, Superintendent of Schools Frank E. Allen recently announced that explanatory notes would be pasted in the books stating evolution was a theory and not a fact.—*Pathfinder*.

Matthew Henry, the great Bible commentator, was born 275 years ago this year. He died at the age of 52. His commentary was not published until about 100 years after his death.

More than 94 per cent. of the students of Duke University are members of some church. There are 15 organized religious groups on the campus. Records of the office of the dean show that of the 2,458 undergraduates enrolled only 147 have no definite affiliation with a religious denomination.

The Right Reverend Henry W. Hobson, head of the Protestant Episcopal diocese of Southern Ohio, has made plans for an automobile trailer bearing the name of St. Paul's Wayside Cathedral. It contains the bishop's chair, an altar, a library and motion picture equipment. It will seat only 24 persons in the trailer itself but the rear end will be opened and a loud-speaker system utilized to make larger outdoor services possible.

Bishop Hobson hopes to bring the church to the people of the diocese where heretofore the church had to wait for them to come to it. The project has won hearty consent of Protestant Episcopal leaders. He hopes it will be a greatly improved service to all the diocese's parishes and missions.

During a regional meeting of the American College of Surgeons in Seattle, Wash., recently, several doctors reported that alcohol had no value as a cure for snake bite or colds. A drink of liquor can do nothing against venom, it was asserted, and does more harm than good in the treatment of a cold.

One of England's richest men is practically unknown. He is Mr. Joseph Lank, eighty-one years of age, and the owner of the biggest flour mills in Great Britain. He owns over \$100,000,000, and might be much richer if he did not give money away by the millions. He is a devout Christian, and has built mission churches in many of the industrial towns and in the East End of London. His gifts to the Methodist Church alone total something like \$5,000,000. The guiding principle of his life, he once told his closest intimate, is prayer. "If I take anything to prayer, I always succeed."—*Dawn*.

S. S. Kresge, 10-cent store millionaire, has added \$12,500,000 to the original \$22,000,000 endowment of the Kresge Foundation, established in 1924 to support charitable and religious organizations.

More than forty religious programs are broadcast weekly over national hook-ups, according to *The Living Church*. Of the fourteen Protestant programs, thirteen are supervised by the Department of Religious Radio of the Federal Council of Churches. The Jews have sixteen weekly programs and the Catholics ten. This listing, of course, does not include the vast number of programs locally broadcast and even those given national hook-ups, but broadcast at irregular intervals.

April, last year, archæologists discovered rich and valuable examples of fifth dynasty art in an ancient Egyptian tomb, in the great Necropolis at Sakkara, after a search of 20 years. The new chamber dates back to 4500 B.C. Decorations and furnishings within the tomb were said to rival those found within the burial place of Ti, a wealthy landowner who lived more than 6,000 years ago. The walls were richly decorated and painted with murals of fish, birds, and hunting scenes. Many copper utensils and several razors were found, some inlaid with gold leaf. Many of these articles were new examples of the ancient period art.

Official statistics on the crime situation in the United States shows that there are more than 12,000 murders in this country every year, and an estimated total of 1,445,581 major crimes committed. One in every eighty-four people is subject to injury or death through the workings of that crime aggregate. There are at least 1,000,000 active criminals in the United States.

Is this true? Many Christian missions in non-Christian countries still maintain a foundling hospital with a secret "receiving window" for mothers who wish to give up their babies without disclosing their own identity. Under cover of darkness, they come to this window, place the infant in the revolving cupboard, ring the bell and depart, knowing that they are not watched and that no effort will be made to trace them.

Austria recently passed a new law that required every citizen to belong to some church. Many of those not belonging to any church applied to the Protestant churches for admission. As these churches require a course of instruction in the Scriptures for all candidates, this has resulted in greatly increased Bible study, with the result that many of these candidates have been soundly converted.

A Ministerial Institute which has been welcomed in other years, especially by pastors and missionaries on furlough, will be conducted July 19 to 23, at Moody Bible Institute, Chicago, for the study of the Scriptures, Evangelism, Radio Broadcasting, Church Music, Archæology, and other helpful subjects. If interested write for attractive folder.

The Moody Bible Institute of Chicago is equipping its Radio Station, WMBI, with a new vertical radiator to take the place of the old-type towers. The single tower is 490 feet high. The ground system called for ten and three-fourths miles of one-inch copper strip. It is hoped that the new tower will be ready for operation by June.

The total number of Young Men's Christian Associations in America is 1,224, with a total membership of 1,061,826. Other participants, 745,535; employed help, 13,844; Secretaries, 3,624. Abroad: Associations, 10,619; Membership, 1,700,000; Secretaries, 888.

Asia with its vast population, over half the people of the world, has extensive areas in which no Christian work has been established.

In India literally millions of depressed classes are seeking a new religion. Whole communities have pressed forward to become Christians.

Of the 6,209 Congregational churches in the United States, 2,573 are listed as "zero" churches. A "zero" church is one that does not report any additions on confession of faith during the year.

The first Sunday School was held under the famous Wesley Oak which still stands on St. Simon's Island, off the coast of Georgia.

In the will of Sophia Smith, the founder of Smith College, Northampton, Mass., appears this paragraph: "Sensible of what the Christian religion has done for myself, and believing that all education should be for the glory of God and the good of man, I direct that the Holy Scriptures be daily and systematically read and studied in said college and that all the discipline shall be pervaded by the spirit of Evangelical religion.

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New York City has a church that received \$80,000 a month in rentals from its real estate holdings, a millionaire member who is an officer or director in 240 corporations, and a wealthy family that has given away more than \$600,000,000.

Road construction in Babylon in Nebuchadnezzar's time is described on a brick found in the city, which mentions streets "made strong within with bitumen and burnt brick as a high-lying road."

The Roman Catholic Church in the United States has 30,250 priests; 134 religious papers with a circulation of 2,396,516, and 197 reviews with a circulation of 4,000,000.—*Watchman-Examiner*.

By the end of 1937 at the rate that Christianity is giving way and the churches in all nations are being closed, one-sixth of the globe will be entirely unchurched.—*Herald of Holiness*.

In India nearly all of the 33,000,000 gods and goddesses of the Hindus are considered to be dancers and their images show them in some symbolic pose.

An Indo-Chinese Buddhist priest, 77 years old, has been baptized with his whole family. To the same cathedral there came for instruction, recently, the granddaughter of Emperor Minh Mang who was notorious for his persecution of Christians.

Cathedral of St. Peter at Rome is the largest church in the world. It is 690 feet long, 450 feet wide, and 470 feet to the top of the dome. Its floor area is 18,000 square yards, and it provides room for 54,000 worshipers.

According to Dr. Erwin Rawicz, an authority on Jewish statistics, there are 16,291,000 Jews in the world today while in 1850 the number of Jews was approximately 4,200,000.

Contending that it is inappropriate to have portraits of living persons in the Bible, King George has requested that pictures of himself and Queen Elizabeth shall not appear in the coronation issues of the Bible. Portraits of the sovereign appeared in the Bible during the three previous reigns.

Plans for a million dollar memorial fund to honor the late Rev. Dr. J. Gresham Machen were announced recently. It is proposed to use the fund in endowing the Westminster Theological Seminary in Philadelphia, with which Dr. Machen was connected from its inception, and to erect new buildings.

According to an announcement just made by the National Catholic Welfare Conference, Catholic bishops of this country have selected a site in this country for a large new seminary to be used to train Mexican youths for the priesthood. The seminary, first of its kind in the United States, was decided upon because of the law forbidding such institutions in Mexico.

Students of Northeast University in Peiping have formed a "kneeling and weeping corps" in an effort to persuade Lui Chih, a director of the university, to become its president.

We congratulate our esteemed friend, William Phillips Hall, on his reelection as President of the American Tract Society, for the thirty-second time. Hugh R. Monro and Mrs. Finley J. Shepard, were reelected vice-presidents. The secretary reported that a total of over 5,500,000 pieces of Christian literature had been distributed during the past year and that literature had been furnished to sixty foreign countries in the language of the country in which the literature was distributed.

In 1800 only one out of fifty persons belonged to the Protestant Church and three out of fifty to the Roman Catholic Church. Today one in every four is a Protestant and one in every six is a Roman Catholic.—*United Presbyterian.*

Led by the chief abbot of the Jodo Buddhist sect, more than 100 priests in Tokyo, Japan, offered prayers for the souls of some 50,000 pets—cats, dogs, monkeys, rabbits, goldfish and singing crickets—whose bodies lie buried at Saishinji Temple.

When the Apostle Paul died, the Christian Church had about 10,000 members.

Beside the grave of Mohammed, there is a grave in Mecca for Jesus when He comes back to earth. Most Mohammedans believe that Jesus did not die but was taken up to God by a miracle, and that another was crucified in His place. They further believe that He is coming back to earth and then He will slay the anti-Christ.—*Religious Telescope.*

The Presbyterians in Chile and the Methodists in Peru have undertaken most progressive programmes of leadership training, and the young people in three of the South American republics are so enthusiastic about the church's programme for youth that they are planning a young people's congress representative of Latin America.—*New Outlook.*

Mr. Di Domenica, Italian Baptist pastor of Philadelphia, tells American Christians that they have lost their backbone. They declare every religion good so long as it tries to unite man with the Invisible. They speak of the Roman Church as "a sister church." If the Reformers had held such views no Reformation would have taken place.

"What right did Cardinal Pacelli have to place his hand on our Liberty Bell? How many Protestants in America realize that Protestants in Italy are thrown in jails and sent to *confini* ("banishment") in our days? I have just received a paper from Italy which states that in the City of Rome, recently, more than a hundred Protestants were arrested, some of whom were sent into banishment. Cardinal Pacelli's hand defiled our Liberty Bell."

When John Hooper, Bishop of Gloucester, was burned in 1555 a royal pardon was spread before him at the stake to induce him to recant the things he had preached. He refused it. The faggots proved too green to burn well, and a high wind diverted the flames from the martyr. He cried in his agony, "Good people, give me more fire, for Christ's sake." It was for that other great martyr of the time, Bishop Ridley, that Miss Frances Ridley Havergal was named, and on the hundredth anniversary of her birth *The English Churchman* reprinted her tribute to him in her poem, "My Name." It will be remembered that Ridley's co-martyr, Latimer, said to him in the flames: "Be of good comfort, Master Ridley, and play the man. We shall this day by God's grace light such a candle in England as I trust shall never be put out."

MY NAME—

In our dear England shineth yet
The candle lit that day;
Right clear and strong its flames arise,
Undimmed, unchanged, towards the skies,
By God's good grace it never dies,
A living torch for aye.

—S. S. Times

The Sanctuary

Man's Highest Privilege

WILLIAM M. YOUNG, SC.D., PH.D., D.D.

Then Jesus said unto them again, Peace be with you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost.—John 20:21,22.

MATTHEW, Mark, Luke and John, these four, but in the opinion of some, the greatest of these is John. John was close to Jesus Christ on the Mount of Transfiguration, and heard the voice speaking out of the cloud, saying: "This is my beloved Son: hear him" (Mark 9:7). John was close to Jesus and leaned upon his bosom at the last supper; he was close to him in Gethsemane, where Jesus was in agony and his sweat was mixed with blood; he went with Jesus to the palace of the high priest; he was near Jesus in the Judgment Hall, and near him at Calvary.

John was first of the Apostles at the empty sepulchre; he was present in the secret chamber when Jesus breathed on them that they might receive the Holy Spirit. John was close to the Master at the ascension; he was close at Pentecost, and close to him on the Isle of Patmos where he saw the apocalyptic vision. His gospel record is deep and metaphysical. He tells of the Word which was with the Father before the world was created. He declares the vital doctrine of the new birth; the doctrine of the great gift, the coming of the Holy Spirit, and the great commission to preach the gospel in the whole world.

"Jesus said unto them"

Notice that it was Jesus who said these things. It was he who taught his disciples about the office and work of the Holy Spirit. The Holy Spirit was

always in the world from the time that he brooded over the abyss, and brought order out of chaos; he inspired the prophets and priests. It was Jesus Christ by his death and resurrection who made possible the general diffusion of the Holy Spirit in the Church. It was he who led captivity captive, and gave gifts unto men, and the greatest of these gifts is the Holy Spirit; to possess him is man's highest privilege.

"Peace be with you"

Peace is one of the great gifts that come to us with the endowment of the Holy Spirit. "There is no peace, saith the Lord unto the wicked" (Isa.42:22). "Great peace have they which love thy law" (Ps.119:165). Peace is part of the equipment thrown in when you receive the Holy Spirit. When you purchase a great automobile, certain equipment is thrown in. Peace is part of the equipment which is thrown in when one receives the greatest gift of God. When you receive the Holy Spirit, you receive also the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal.5:22).

If you have been tempted by the world, the flesh, and the devil, and have been under the strain of affliction and bowed down with sorrow, and the Comforter has come and filled you with joy, then you were made to know the peace that Jesus gives.

"As my father hath sent me, even so send I you"

The Father sent Jesus to a hard task, harder than that of creating worlds;

he sent him to the tremendous task of redeeming and saving a world. He sent him to die for the world. He sent him to change the heart of swearing fishermen and make them apostles of the Lamb; to change a woman possessed of devils and make her a witness of the resurrection; to make a publican into an Apostle; to change a blasphemer into a great missionary. He changed a blind beggar into a faithful follower. He made Zaccheus come down out of his critical position in the tree and become a helper. Jesus came to drive out the tormentor and bring in the Comforter. The Father sent him to love sinners, and to call the wicked to repentance.

Some scientists think that God spent five hundred millions of years making the earth. John tells us that the world was made by Christ. We doubt the claim of the scientist. But we have no doubt that Christ came to save the people of the world, and we are assured that: "He shall see of the travail of his soul, and shall be satisfied" (Isa.53:11).

"Even so send I you"

If you know the reason why Jesus was in the world, then you know why you are in the world. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim.1:15). The Father sent Jesus into the world to go out into the wilds and bring in the lost sheep; to send a message to the swine-herd to come back to the Father's house. Is not that the purpose why we are in the world? Is He not saying to you and to me: "Go out quickly into the streets, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:21,23).

"The Spirit of the Lord is upon Me"

We are talking about the enduement of power. Why was Jesus endued with power? Why did the Spirit of God come upon Him at His baptism? Let Him

answer: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord" (Luke 4:18,19).

The Father equipped Jesus with power and gave Him His Spirit without measure in order to accomplish His life's tasks. Has He then left us without equipment for similar tasks? No; when Jesus sent us, He said:

"But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Jesus prayed upon the mountain till He was transformed and His face and His raiment shone with brightness; and then He went down into the valley to cast out devils and heal the sick, and to preach deliverance to the captives;— And what are we here for?

"He breathed on them"

At the creation of man, God breathed into man's nostrils the breath of life, and man became a living soul. In the beginning of this dispensation of the Holy Spirit, Christ breathed into His followers the Holy Spirit, and they became the representatives of God in a sinful world, with power to remit sins and to call men to the régime of eternal life.

The Holy Spirit is called in the Greek language *Pneuma Hagios*. *Pneuma* is a word which signifies breath, air, blast. From this word we derive the English word *pneumatic*. Wind is used as a symbol of the Holy Spirit. "The wind bloweth where it listeth" (John 3:8). Wind drives away the chaff, the malaria, the vile odors, and makes the healthful and refreshing blast. The wind keeps the lakes and the oceans from becoming stagnant pools; wind exercises the trees and the flowers and promotes their growth. The evening breeze refreshes the languid invalid and starts the process of recovery.

"Receive ye the Holy Ghost"

Why is the Spirit of God called *Hagios*, holy? Because it is His office and mission to drive away the chaff, and the malaria, and the vile odors, and the germs of the disease of sin. It is His work to make men clean and holy and pure in heart and life. He is the great purifying Agent who applies the virtue of the blood of Christ to the putting away of sin and bringing men into newness of life.

When Jesus said, "Receive ye the Holy Ghost," He said an infinite thing. To receive the Holy Spirit and become co-workers with God in the salvation of the world, and thus to share in the glory of the resurrection and the powers of the world to come, is man's most glorious privilege and opportunity.

A Dispensation of Spiritual Leadership

Scepticism pronounces the doctrine of the leadership of the Holy Spirit an infinite egotism. The sceptic says that it is a preposterous egotism for a man standing among his fellows, fed on the same food, clothed in the same raiment, journeying along the same highway, warring against the same passions, and gathering to the same judgment bar, to say, "I am led by the Spirit of God." But those who have tasted of the good word of God and the powers of the world to come, know that it is not the creature climbing up to the throne of the creator, but the great Father reaching down to lift us up into fellowship with Himself: "For as many as are led by the Spirit of God, they are the sons of God" (Rom.8:4). This is that which God promised by Joel the prophet:

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; And upon the servants and upon the handmaids in those days I will pour out my Spirit (Joel 2:28,29).

The Temple of the Spirit

In the Temple in Jerusalem was the Holy Place and the Most Holy Place;

into this sacred Sanctuary the high priest went once a year with fear and trembling to offer blood for the sins of the people.

When Jesus was dying, He uttered a loud cry, "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt.27:51). It was then that Jesus Christ opened up a new and living way, that all the saints of God might enter into the most holy place and become partakers of the divine nature. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor.3:16). This highest privilege is for you and me. Jesus says: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Ask Him! Ask Him!

The Unexpected Visitor

(Luke 12:40)

An old minister greatly beloved by his people, but very eccentric and accustomed to impress spiritual lessons in unique and unexpected ways, one day entered the shop of a member of his church without knocking or ringing the bell and inquired before he had made any salutation, "Did you expect me?" "No," was the astonished reply. "What if I had been Death?" he solemnly asked, then stepped out as abruptly as he came, and was gone before his parishioner could make any answer. It made a tremendous impression upon the man, and brought to his mind with a new emphasis, such as he had never realized before, the Saviour's words, "Be ye also ready: for in an hour that ye think not the Son of man cometh."

The importance of keeping the Truth before college students these days cannot be overestimated, and I think your excellent Quarterly is in a class by itself for that purpose.—H. O. M., Esq.

Wealth-Money

JOHN H. JOWETT, D.D.

Thou sayest, I am rich, and knowest not that thou art poor.—Rev. 3:17.

THE real measure of our wealth is how much we should be worth if we lost our money. Money is apt to hide or obscure other values. There is a glare about it which throws them to the shade, and it is only as this confusing limelight is removed that the real and vital worth is revealed.

We speak of a man having died "worth so much." That is the banker's measure, but when the banker has finished his reckoning what is there left? When the banker has gone the real test remains. What is the man worth? The personality was valued at so much; now for the personality. How much is it worth? "He left \$100,000." Yes, but what and how much did he take with him?

And thus we are beset by a sleepless enticement to regard personal possessions as more precious than personal worth. We are tempted to be keenly alert about things, and numb or indifferent to the dispositions and acquisitions of the soul.

It was this lure which presented itself to our Lord. The tempter came to Him and sought to turn His gaze away from the supreme value to things of infinitely inferior worth. "All these things will I give Thee if Thou wilt fall down and worship me." "Things...Thou!" That is the illicit and degrading barter. The tempter offers us things in exchange for the soul. He would degrade our personality by giving us toys to play with, leaving them in our hands in very precarious tenure.

And that is the temptation which is being whispered and shouted on every side in our own day. "Things" for "thee." Let self "fall down" and the tempter promises to pile up our possessions. "All these things will I give Thee." Who does not hear the enticement which is spoken in a hundred different ways? There seem to be many voices, but the sounds are ventriloquial

and the speaker is one. He would confuse our minds and hearts by luring us into the delusion that things are the supreme worth of our life.

The New Testament brings out quite other measures and reveals incomparably more glorious worth. To turn from the gaudy, glaring treasures of the world to the riches of the New Testament is like passing from the paint and artifice and dead devices of the stage into the light of nature, and the sweetness of green pastures and the fragrance of the blowing corn.

How does the New Testament name this vital wealth? "Treasures of heaven," "riches of glory," "the riches of His grace," "the riches of Christ Jesus," "the unsearchable riches of Christ." I greatly delight in the adjective of the last phrase. It means untrackable, and it brings to one's mind vast forests of natural glory through which no one has ever yet made a trail.

However far man has gone in his discoveries of these riches there is always a continent waiting to be explored. The riches are unsearchable, and yet we can begin to be partakers of the glory. And this is our true wealth, and this wealth remains even when our money suddenly finds wings and flies away. Paul lost all his things. "For whom I have suffered the loss of all things." What had he left? "All things!" "Having nothing, yet possessing all things." He was more than a millionaire in the inheritance of the glory which fadeth not away.

A True Missionary

An Indian woman lay ill in a hospital. She had learned there to know Christ. One day she asked how long she had to live. "About three months," they said, "if you stay here where we can alleviate your pain." "And if I go home?" "Two or three weeks and you will suffer much." "But," she said, "I shall go and tell the people in my village of Jesus." And she did, choosing to die in great suffering that she might save some.

Current Religious Thought

The Deadly Wound of the First Beast in Revelation

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AMONG the many pictures contained in the Book of Revelation there is probably none that has attracted more attention and has called out more discussion than the description of the Beasts in the thirteenth chapter. The various standpoints of the readers, the many theories of interpretation, the diverse details of description, and sometimes the confusion of things that differ, yield results very far from the appearance of general agreement. And yet the constant study of this book and the patient elaboration of devout scholars are bringing to pass a clearer and more definite ground of consistent interpretation and understanding of its symbols, its individual scenes, its wonderful panoramic movement, the plan of its parts and the developing purpose of the whole revelation.

The topic proposed for study has to do with the First Beast depicted in chapter 13. This is one of the wonders in the series introduced by the sounding of the Seventh Trumpet (chap. 11:15). When the trumpet is sounded great voices are heard immediately in heaven, saying,

The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

To this the Elders respond in worship and praise to God, because He has taken His great power and reigned, when the nations were angry.

Consistent with this introduction follow a number of scenes among which are prominent the Dragon, the Beasts

and the Great City, Babylon. The Dragon is the arch-fiend and diabolical personality directing all opposition to God and His kingdom on earth. The Beasts and Babylon are representatives of his power, and the "kingdoms" and "nations" mentioned by the voices that introduce this section of the book suggest their political nature and worldwide influence.

John records in Revelation 13:1-3

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names (margin, or, names) of blasphemy. And the beast which I saw, was like unto a Leopard and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: And all the world wondered after the beast.

While there is not complete agreement among interpreters of this passage, the writer has been led to agree with those who interpret the First Beast as symbolizing the Pagan Government of Rome under the Republic and Empire. And among the many marks and characteristics that point to this identification the "deadly wound" demands a large share of attention. There are many and diverse solutions of its meaning proposed and the following study is offered as attacking the question from a new historical standpoint.

That the deadly wound was remarkable and recognizable is shown by the fact that it is used as a mark of identity

fication of the beast in two later references to him. In verses 12 and 14 of this thirteenth chapter it is written:

And he (the second beast) exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, *whose deadly wound was healed* . . . And deceiveth them that dwell on the earth, . . . saying . . . that they should make an image to the beast, *which had the wound by the sword, and did live.*

Such a mark, selected out of the many particulars mentioned concerning him, if alone sufficient to identify him must have been so evident as not to leave room for the many theories that have been proposed concerning it. If the brand were so hard to decipher, who could lay claim to the strange beast? The question consequently arises whether there are any facts in the history of Roman government that would correspond to such a mark. If the beast represented the pagan government of Rome, the wound and its healing must have affected the existence of that government, and must have been important enough to command the attention of the world. It is the purpose of this paper now to show that such an event did happen and that it fully met all that is implied in the symbolic language of the Apocalypse.

In the first place the wound does not affect a head alone but the whole beast. Some interpreters assume on the basis of ch. 17:10, that it was the sixth head or king that was wounded, as if the wound and healing had only to do with the one then in power. This does not follow, and does not affect the interpretation. John in the verses of the thirteenth chapter does not indicate which head is referred to, but the implication is that if the wound had not been healed, it would have been fatal to the beast, for other references speak of it as "his deadly wound," "the first beast, whose deadly wound was healed," and "the beast, which had the wound by a sword, and did live." The essential wonder then was that the beast was healed "and did live."

The following rapid review will reveal the historic wound and its healing, and will be followed by an appreciation of the statements that "all the world wondered . . . and they worshipped the beast."

The government of the Roman republic was based on a constitution that developed from simple elements, passed through a long period of struggle between domestic classes of society, and became more complex as the city conquered its neighbors and reached out for the conquest of the civilized world of that age. About 150 years before Christ it had reached a stage of development which may be described in its essential elements:

1. The magistrates, of whom the chief were the two Consuls elected annually.
2. The Tribunes of the Plebs, officials of remarkable power as the defenders of the common people.
3. The Senate, the aristocratic branch of government.
4. The Assemblies, in particular the Assembly of the Tribes, the popular branch of government.

The Senate had at this time attained a place of supreme power in the state. It held the right to accept or reject candidates for office through a committee which acted as judges of elections, thus limiting the choice of magistrates to members of aristocratic families and making the selection of "a new man" a rare occurrence. It controlled legislation in the Assembly through the influence of Plebeian Senators over the Tribunes, who could veto measures that were not acceptable and thus serve the interests of the Senate.

The jurors in the courts of justice were selected from the senators, which gave them the settlement of all domestic cases and of many that came to Rome from the provinces.

The foreign policy of the state lay in the hands of the Senate, and consequently the organization and government of the provinces became its prerogative.

It had to deal with all sudden political crises and held the right to proclaim a state of martial law.

Accordingly, while the principle of checks and balances had been maintained in many respects throughout its period of development, the constitution of the state recognized the supreme place of the Senate as a practical fact which was unchallenged till the rise of the Gracchi.

The gradual decline of the power of the Senate during the last century of the Republic is also the measure of the breaking down of the constitution of the state. A rapid sketch of the steps in this decline will lead to the recognition of its complete consummation.

1. The first problem that brought about a conflict in which the control of the Senate was challenged was agrarian.

The Senators and senatorial aristocracy were the great landlords of Italy. They had gradually secured great estates and plantations through lease of the public domain, through the opportunities afforded by the devastations caused by Hannibal's army, and through the failure of the small land holders to maintain themselves against the demands of military service abroad and against the competition of the slave labor on the great estates. The resulting decline of the free peasantry and their migration to Rome, adding to the growth of the city mob, caused much distress and was a real menace to the state through the serious reduction of the class of free Roman farmers eligible for enlistment in the legions.

For the relief of these conditions the Gracchi brothers proposed their agrarian reforms. Tiberius was killed in strife with the violent adherents of the Senate, Gaius secured the aid of the Equestrian order by the passage of a law transferring the control of certain courts from the Senatorial to the Equestrian order, and thus created rivalry between the orders that served to weaken the prestige and power of the Senate. The violence used by the Senate in op-

posing and removing the Gracchi rebounded against itself in later times.

2. The increasing corruption of ideas and manners among the men in high position in Rome was revealed in the progress of the Jugurthine War. Generals in the army, magistrates, officials and Senators in Rome were subject to bribery, the Equestrians again combined with the populace against the Senate to control public policy, and at the close of the war two men stood out prominently, Marius, the leader of the popular army, and Sulla, the patrician who was to become his bitter rival.

3. Marius became the defender of the state against the Cimbrian invasion. The Popular party increased in power. Reforms demanded were rejected by the Senate, the Marsic War followed and brought about a great addition to the citizenship, strife between the Popular party and the Senate led to serious disorders in Rome, laws passed by the Assembly set aside the enactments of the Senate, the outbreak of the Mithridatic war increased the trouble, called Sulla away from Rome and threw all Italian affairs into the hands of the popular leaders.

The return of Sulla meant civil war, proscriptions, confiscations, and reforms intended to restore to the Senate all the privileges and powers lost during the preceding fifty years, in the hope and expectation that it could maintain a peaceful and stable government.

4. The weakness of the Senate and its inability to protect itself or to meet the dangers of civil or foreign wars was soon made apparent. Changes in the organization of the army tended to remove the command from the regular magistrates to successful military leaders. Marius had admitted to the army volunteers without property qualification. Sulla had demanded of his army an oath of personal allegiance, Gnaeus Pompey, later "the Great," had raised an army on his own authority for the purpose of assisting Sulla, and refused to disband it. Then in its helplessness the Senate commissioned Pompey by ex-

traordinary command to take the field against enemies of the state in Spain and in the East, and give him almost unlimited power against the Pirates.

The contemporaneous rise of Julius Cæsar as a leader of the Popular Party created new difficulties for the Senate, and its distrust of Pompey on his return from the overthrow of Mithridates led to the coalition of the First Triumvirate, which took much of the practical government of the Republic out of the hands of the Senate. Cæsar's conquest of Gaul, the civil war between him and Pompey, closed by Pompey's defeat and death, and rapid progress of Cæsar to the Dictatorship, with the grant by the Senate or the assumption by himself of well-nigh despotic powers, and the growing fear that he would subvert the whole constitutional structure of the state led to the conspiracy of the Senators against him and to his ultimate assassination.

But this desperate course did not save the Senate or the constitution. The strength and activity of the friends of Cæsar led by Mark Antony, the immediate appearance of Octavian, the son and heir of Julius Cæsar by adoption, the pressing of his claims for the wealth and position granted by the will of Cæsar, the rapid succession of maneuvers and conflicts that served to drive the leading Senators out of Rome and to bring about the formation of the Second Triumvirate, composed of Antony, Octavian and Lepidus, all these events were but movements separating more distinctly and bringing into alignment the opposing forces of the Senate and its enemies.

Brutus and Cassius, chief among the conspirators against Cæsar, and now the representatives of the Republic and the old constitution, had raised an army in the east and taken up a position near Philippi. There they were met by the armies under Antony and Octavian, and on the outcome of the battle was to depend the future government of the Roman world. The utter defeat of the Re-

publican army is a familiar fact of history, which involved the death of its commanders, and a matter of still greater importance, it brought about the complete overthrow for the time being of the Senate and of the constitution of the Roman government.

The Roman world fell into the hands of the Second Triumvirate without rival or contestant. And they were a wholly unconstitutional, irregular commission, three men with armies who bargained among themselves to gain their personal ends, whose combined power made it possible for them to demand and secure from the Popular Assembly their appointment as a Triumvirate and thus to operate under a legal appearance. Their consular imperium, their authority over other magistrates, and all their powers were unconstitutional and granted under pressure of their military forces. Their apportionment of provinces and their proscription of their enemies were despotic and tyrannical. The Senate was no longer of any consequence, the Popular Assembly was a convenience, and popular government was at an end.

From the time of the defeat of the Senatorial forces at Philippi, 42 B.C. until the reorganization of the government under Augustus in 27 B.C. there was no constitutional government in Rome.

Could any symbol be used more fittingly to describe the condition of a state whose government had been overthrown than the First Beast of Revelation wounded in a head with the "stroke of its death?"

But the true nature of the Triumvirate and the abject condition of the nation has not yet been fully depicted. Before long personal rivalries developed among the Triumvirs; Lepidus laid claim to Sicily, one of Octavian's provinces, but was deserted by his armies, lost his own possessions, and was placed under guard by Octavian until his death in 12 B.C.

Differences between Antony and Octavian were settled by successive treat-

ies, and by the marriage of Antony to Octavia, but the military ambitions of Antony in the east, his alliance with Cleopatra, and his rejection of Octavia, so intensified the rivalry of the men that war resulted. The army and navy of Antony and Cleopatra were routed by Octavian at Actium in 31 B.C., and Octavian was *de facto* ruler of the Roman world.

He perceived clearly the responsibility that rested on him. He was the heir of Julius Cæsar and knew all his policies and ambitions. He had reached the place where the full realization of such ambitions was within his reach. He was by actual accomplishment of the triumph of arms wholly independent of the requirements of the constitution and of the ordinances of Senate and Assembly. He could exercise autocratic power and maintain his authority by the same means that brought him to such a position. Other men before him had ruled successfully as despots.

But he was a patriotic Roman and was moved by the feelings and desires of a loyal citizen with an honored family history. His statesmanship was superior to his military ability and embraced the welfare of the people of the whole Roman world. He took the long look and manifested a lofty prudence. He knew and felt the people's desire for peace and stable government. Consequently he chose to forego despotic rule. He surrendered the commonwealth again to the Senate and the Roman people; he became their adviser and the reorganizer of their government; he sought to restore the old constitution as far as practicable; he accepted from the Senate and people such powers as were necessary for the maintenance of the state and for the prevention of a recurrence of the rivalry and disorders so common during the preceding century. He recognized the partnership of the Senate in the government and declined some powers that would be in conflict with that policy. This reorganization was adopted by vote of the Senate and Assembly on January 13,

27 B.C., thus restoring the constitutional government which had been abrogated for fifteen years or more, and bringing about a condition of prosperity and general peace in the Empire for two and a half centuries.

In view of these accomplishments, T. Rice Holmes, an English author, has called Augustus, The Architect of the Roman Empire. If the foregoing exposition is accepted as correctly describing the "deadly wound" or "death-stroke" of the First Beast of Revelation, then Augustus must be honored as the Healer of the Death-stroke. It was such a masterpiece of statesmanship that the inspired writer immediately declares: "All the world wondered after the beast."

All the World Wondered after the Beast

It was a weary world, torn with war, suffering under the strife of great military commanders, oppressed in the provinces by tyrannical and covetous governors, uncertain of the future, fearing the worst, yet hoping for some relief.

The victory of Octavian at Actium, the capitulation of the forces in Egypt, the death of Antony, the settlement of conditions in the eastern provinces, and at last the reorganization of constitutional government in Rome and throughout the empire caused general rejoicing and raised universal hopes of abiding peace.

This is reflected in the literature of the day, particularly in some of the Odes of Horace. He exults in the failure of the fleet of Cleopatra and in her flight to her own land. He speaks of the destruction of her palace by the army of Augustus and of her determination to take her own life rather than be carried off to adorn the triumph of her conqueror at Rome. He sings of the peaceful conditions following the reorganization of the empire, of the closing of the Temple of Janus, of plenteous crops, of the safety of maritime commerce, of the improvement in family life and public morality, and of the happiness of

the husbandman in the surroundings of hills and vineyards. He refers to the recovery of the military standards from the Parthians and asks, "Who can fear the Parthians while Cæsar is safe?" And addressing Augustus as the guardian of Italy and of Imperial Rome he says:

The Spaniard, hitherto unsubdued, the Mede, Indian and the wandering Scythian wonder at thee. The Nile, the Danube, the rapid Tigris, the monster-bearing Ocean which washes the shores of Britain, fearless Gaul and hardy Iberia obey thee, and the fierce German tribes fear thee.

So the outlying peoples of the world and the most distant parts of the empire are said to be moved to wonder and fear or to loyal allegiance by the prowess of Augustus. Similar praise recurs in other poems of Horace, and he does not hesitate in some to raise his Princesps to the plane of divinity. These evidences of success and political power applied in compliment to Augustus were seen as elements of Roman Imperial greatness by the world at large. And as John so fittingly says: "All the world wondered after the Beast."

But John goes farther and adds another descriptive adjunct: "And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

Again the history of the period sheds remarkable light on this apotheosis of the beast. In keeping with Oriental feeling and long established custom worship was offered to emperors and kings in recognition of their supposed relation to the gods, which was the theoretical ground of their despotic power. The same attitude toward Rome began to be manifest in the east when her conquests displaced the Hellenistic monarchs. This became remarkable as a result of the successful career of Augustus, and within two years after the victory over Antony and Cleopatra at Actium temples were dedicated for the joint worship of Roma, regarded as a goddess, and Augustus deified.

This occurred at Pergamon and Nicomedia, and was quickly followed by the

erection of similar temples in every province in the Orient. This Imperial Cult was officially set up in the western provinces and was encouraged for the political value of such an expression of reverence and devotion. Its maintenance was later imposed on provincial councils organized for the purpose. One of the temples erected for this worship of Roma and Augustus at Angora in Asiatic Turkey has become well known in modern times through the discovery of the inscription of the *Res Gestæ* of Augustus on its walls. So the military power that made Rome through her conquests the mistress of the civilized world was recognized and acknowledged in this new Imperial Cult, which is so vividly pictured in the words of John: "And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

Conclusion

Now let the results of the study be summarized.

John has recorded the appearance of a strange beast which he describes with many features and characteristics. Prominent among them are the facts that one of his heads was wounded to death, that the wound was healed, and that the world wondered and worshipped the beast. Events in the history of Rome have been found which offer a clear elucidation of the meaning and application of the symbols used in this vision.

1. The wounded head is the government of Rome under the Republican constitution when the controlling power was resident in the Senate, though theoretically limited by checks and balances.

2. The deadly wound consisted in the overthrow of the Senate, the subversion of the constitution, the *de facto* government of an unlawful commission of three men, finally reduced to that of one, secured and maintained by military force, and continuing during a period of fifteen years after the battles at Philippi in 42 B.C.

3. The healing of the wound was the reorganization of constitutional government in 27 B.C., at which time the Roman Empire under the Principate was inaugurated.

4. The wonder of the world and the Imperial cult (the worship of the beast), shown to be facts of the same

historic period, confirm the accuracy of the interpretation.

5. By no means least of all is the support given to the position that was assumed at the outset in interpreting the First Beast as the pagan government of Rome under the Republic and Empire

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Is Modernism Ethical?

C. H. BUCHANAN, D.D.

DURING recent decades Modernism has been very active in England.

To offset this activity some very able books have been written by the best English writers, defending spiritual Christianity. Among such books is one by Dr. Charles Harris (Rector of Colwall, chaplain to the bishop) *Creeds or no Creeds*, in which he makes this statement, "*Modernism tends to the relaxation of morality*" (pp.349,ff). This is a very serious charge and should be considered, if true. The accumulation of facts to sustain that charge is the purpose of this writing.

We prefer to use the term *unethical*, a less offensive word but with a like meaning. When we see the truthfulness of Dr. Harris' charge, we may be able better to see the origin of much of present-day moral conditions, which, from any other viewpoint, would seem a dark mystery in a Christian land like ours.

Modernism of every sort has generally ridden in on the crest of a reformation wave, religious or otherwise. It was the aftermath of the sixteenth century Reformation and gave Luther more trouble than the Pope himself. Then society felt itself free from the Church control and the restless element of society went to wild extremes. To restrain this element gave Luther more anxiety than did the Pope himself.

France saw her worst moral conditions just after the Napoleonic wars. Five years after Waterloo the peak of her crime-wave was reached.

The same conditions were seen just after our Revolution. Then Tom Paine wrote his infidel books; our national treasury was raided, and the Father-of-his-country had to be guarded against murderous bandits who demanded a *bonus* for their seven years' war service.

Russia's atheistic régime is of the same origin. Our wave of abandoning old standards and our religion is along this line of restless thought engendered by the World War. This abandoned sense of freedom is the potent atmosphere of ultra Modernism. Here much that is unethical finds ample spawning as we see.

Humanism Predominant

As an exponent of the Modernist thought and impulse one cannot find a fitter term than *humanism*. This impulse became prominent in the days of the *Enlightenment* just after the Lutheran Reformation in the sixteenth century. As the name suggests, the rationalists and secular element of society sought complete freedom of thinking. It boasted of emancipation from the superstitions and traditions of the past, believing that human reason was sufficient for all the problems of life, social and religious. Rationalism became the foundation and propagandist of an anti-Church and skeptical element which has lived through these two hundred years. It was back of the Deistic wave in England; it furnished a cloister for modern Socinianism, fostered in England by

Theophilus Lindsey, made popular by James Martineau, and transferred to America by Joseph Priestly; was planted by James Freeman, and glorified by many able Bostonians, such as W. E. Channing, Theodore Parker, Emerson, and others.

Humanism denies the divinity of Christ, and the need of religious redemption. It also holds to inherent human goodness, and salvation through educational influences and favorable environment. It holds, as we so often see expressed, that "religion is entirely a human affair," that mankind has no need of a higher power than is found within man himself.

The chief tendency of such an idea is to exalt humanity, and to foster inbred egotism and self-assertion, controlled by the spirit of self-sufficiency that laughs at the old spirit of Christian humility and prayerful following the leadership of the Holy Spirit which make real human greatness. Not Christ's self-sacrificing life for the good of others, but the dominant war-spirit of Napoleon, which seeks to triumph, even though millions are trampled under foot. The struggle for the mastery, the "law of the bloody tooth and claw"—that is the basic law of *humanism*, and this is the law of Modernism. It repudiates all old standards, and follows individual impulses. If this does not lead to the *unethical*, pray, what will?

This spirit of self-assertion and this struggle for the mastery in society, industry and religion is rankest liberalism. We do not know of a single Modernist who is not at heart a liberalist, advocating freedom of thought, forsaking old standards simply because they are not new, and the "survival of the fittest"—which means the shrewdest and most powerful. Such a spirit would wreck, not only Christian society, but all else in carrying its point. The trend of such people is the gratification of personal impulses. Humanism would lift the floodgate to impulse, and would drop to the level of crude instinct, Freudian-

like, and that would result in doing as one pleases in all directions. This spirit prescribes giving a new and large license to sexual impulses and flattering man's animal instincts, with the promise of happiness in emancipation from religious restraints.

Liberalism Taught in Schools

As an agency in spreading itself over the land, liberalism looks to education, not to old-fashioned Christian principle in daily living; hence the ever active enthusiasm in her schools and colleges. In these institutions are found practices which are far from the strictly ethical. The snobbishness of human nature is appealed to in stacking up vast endowments for colleges, knowing that some people will follow money like dumb sheep. Here rich men pile up their millions with which to employ "the best men" after the liberalistic kind, to draw vast student bodies. The shrewdest and most enticing teachers are engaged in promulgating their doctrines. Here liberalism is rife; and to these dangerous schools vast numbers of young men and women from pious homes go to hear their parents' religion ridiculed, the Bible called an ancient myth, Christ deflowered of His divinity and denied His authority in matters of religion. Here proselyting is dominant, and certain groups are never happier than when a body of orthodox students are swung over to the liberal fold. Such a practice is kept quiet, for its proponents know the unethical nature of religious proselyting.

In addition to the philosophy of Modernism, which belittles Christianity by exalting man, the very language used in speaking of the orthodox Christians is a demoralizing agency. No one with a clean, brotherly soul and fair mind would speak of conversion as "getting religion by *convulsion*," as Prof. Ross did. The orthodox Methodists worshipping at the Chautauqua Assembly are called "those Chautauqua *heathens*." The stock way of speaking of evangeli-

cal Christians is to call them "dense," "obscurants," and the like, all because they will not submit to their fanciful liberalistic doctrines and notions. To be a "Fundamentalist"—believing in the Bible as the Word of God, in Christ as the Redeemer of mankind, in the power of the Holy Spirit to enlighten one spiritually and lead along the path of righteousness—this is to incur the sneers and opposition of Modernism. To be a Fundamentalist is, in their minds, a capital offense.

Add to all this, Modernism's handling of the Scriptures. According to their skeptical opinions, "the Bible has lost its hold on modern mankind. Without uncertainty the time is not far distant when the Bible will be a relic of the past." To say that, "it is doubtful if Christ knew whether there is a God or not," or "that Christ taught nothing new," is simply not true. And all falsehoods are immoral.

The books written by Modernists in some of the schools are a disgrace to our present age and Christian thought. According to Prof. Soares: "We no longer think of salvation as depending upon the acceptance of certain redemptive beliefs." Said Prof. George B. Foster: "Jesus did not transcend the limits of the human." Such statements led a Chicago daily paper to say:

We are struck with the hypocrisy and treachery of these attacks on Christianity. . . Is there no place in which to assail Christianity but in a divinity school? Is there no one to write infidel books except the professors of Christian theology? We are only condemning infidels masquerading as men of God and Christian teachers." (Quoted by John Horsch in his Modern Religious Liberalism, p.276; Italics his.)

Into this atmosphere of *Thanatos* thousands of young men and women go who are preparing for the ministry and other religious service in some orthodox Church. Here in a seminary with a liberal professor, they hear Modernism taught—the denial of the divinity of Christ, of all the Scriptural miracles, and of a spiritual religion. But they hear much about the supremacy of the

human intellect and its great achievements. A young lady from a pious home gives this as her experience:

I entered a class in Biblical history at Wellesley, where Miss Helen Gould founded a professorship. One by one I saw the facts go from under my religious life at home,—the creation of the world as told in the Old Testament, the story of Moses and the burning bush. In the New Testament higher criticism laid bare the story of Christ and His miraculous birth, His feeding the five thousand, His giving sight to the man born blind, His walking on the waves and His resurrection. In fact, all the mysterious and supernatural gifts of Christ on which my spiritual life was founded now seemed based on unhistorical facts, or disappeared by the workings of natural laws. My loss of faith in everything astonished me at first but left me to style myself, *your regretful agnostic!* (Gordon's *The Leaven of the Sadducees*, p.115.)

Others go back home to abandon entirely the religion of their pious parents. Yet this is the kind of schools liberalism is resolutely attempting to establish all over our land. Out from these infidel colleges young men are sent to orthodox churches as "educated pastors," but are cautioned not to reveal their identity as Modernists, not to label their heresy. "Do as I do," said one; "give them heresy in such a fashion that the very saints will not suspect it. '*Bad ethics*,' you say? But that is the only way hundreds of pulpits can be held."

Thus writes the Rev. Thomas Clayton:

When I became a Unitarian, I was advised to stay within my old Church and keep some of my opinions to myself, gradually to sow the seed of liberalism, and wait until the time was ripe for a more aggressive step.

This was essentially the advice given by Prof. Peabody in the *Yale Review*. Men are advised that they "can accomplish more from within than they could by a direct approach from without." If such a traitor were discovered in any army on earth, he would be court-martialed. If as a mere citizen he were discovered in such treason, he would be expatriated. What is worse than to "bite the hand that feeds you?" A parasite is one of the most repulsive of creatures, because he feasts on the products of another's toil.

Capturing Colleges

This arch proselyting does not cease with the students in the colleges; it reaches out in a gigantic scheme to capture whole colleges themselves. A Miss Shanks makes this statement:

I want to quote what was said in my presence a few months ago by one of the leading liberalists. A prominent Unitarian in a large institution in the Middle West said to him: *Ten years ago we started out to capture the large Universities of the land, and you see we have practically done it.* (Italics hers.)

In accomplishing this unethical work the liberalists aim slyly to worm their way into the management and fill up the faculty with their men. The Chautauqua Assembly was established by Bishop Vincent of the Methodist Church, as a camp-meeting where the gospel could be preached and souls saved. Later it became a religious summer resort of an educational nature, but with an evangelical program. The assemblers were called those "Chautauqua heathens." How were they civilized? The assembly is now in the hands of the liberalists, who use a Unitarian hymnal, and the music is led by a Modernist. The old soul-saving gospel is junked and liberalistic "education" takes its place!

The story of capturing colleges is a long one. There could hardly be a more unethical chapter of history. "The march of liberalism is ordinarily accompanied by more or less pilfering," says Ernest Gordon (*The Leaven of the Sadducees*, p.138). The "looting of Andover" stands as a classic example. Harvard was established by the Puritan Congregationalists, the Pilgrim Fathers, to teach pure Christianity to their children. But the system was under parish control, and the Unitarians multiplied and crowded the orthodox element out. When the chair established by Thomas Hollis, to be filled by an evangelical professor "of sound and orthodox principles," was filled in 1805 by Henry Ware, a rabid Unitarian, this stirred great indignation among the orthodox, so they pulled out of Harvard

and established the Andover Seminary in 1807, moving their endowments up to the new Seminary, which became a great school, drawing students from all parts of the country, rivaling Harvard itself. This, of course, had to be broken up, so the "pilfering" enterprises began, which resulted in 1922 in merging the Seminary with Harvard University, bringing to Harvard over \$1,000,000 in endowments.

The Visitors appealed to the local court, but the judge, being a Unitarian, ruled in favor of the union. Then the Visitors appealed to the Supreme Court, and won the suit and a stinging rebuke for the trustees. But the Seminary in union with Harvard is functioning, yet with no increase of students.

Brown University, Smith College, Wellesley, Crozier, Bryn Mawr and others, established by an exalted faith in Christ for the protection of Christianity, have suffered the same fate in becoming Modernistic. The Chair once filled by Mark Hopkins, Garfield's famous teacher at Williams College, is filled by James B. Pratt, who thinks that "the Bible has lost its hold upon the leaders of thought, and is destined before long to become a curiosity of the past." H. S. Dulancy, in resigning as trustee of Goucher College, Baltimore, wrote:

I am led by my own investigation to the conclusion that the Bible teaching calls in question the integrity, credibility and inspiration of the Bible.

This is a college which was founded by a noble, godly Methodist!

An Admitted Failure

As a gospel-proclaiming and soul-saving agency, the Unitarian Church is an admitted failure. Yet this is the chief purpose of the true Christian Church. But Unitarianism has been as fruitless as the barren fig tree condemned by our Lord. A decade ago a prominent official made the statement: That for a century there have been no accessions to American Unitarianism. The knowledge of their lack of spiritual

power to reproduce their kind by evangelical agencies and to build up their Church, has caused them to resort to other methods such as education and making proselytes from other churches. They are, therefore, keeping a close lookout for any dissension that may occur in other connections, with a sharp appetite for possible accessions to their Church. The *Christian Register*, their Church organ, admitted having its eye on Old South Church in Boston (evangelical), saying:

Will it withdraw from the Presbyterians and become independent? If so, what an opportunity! There are literally hundreds of Presbyterian preachers who would need only the example of Old First Church to cause them to follow the lead. What an exodus to liberalism there would be! (*The Leaven of the Sadducees*, p.97.)

The Unitarians are constantly reiterating the figure of "the leaven and the lump." They consider themselves the leaven and all others the lump. They claim that the "leaven is small but very powerful." Said Dr. Putnam: "As an organization the Church is feeble, but as an influence it is irresistible." But how? Surely not in converting sinners to Christ.

This is, in fact, a very condemning statement. Here is a so-called Christian Church which had been an organization for one hundred and fifty years, or since the American Revolution. It was organized by James Freeman in 1795, with the most fortunate social conditions for religious prosperity. It has had in its ranks the flower of scholarship, yet, withal, it is today one of the weakest of American Churches in numbers and for soul-saving efficiency and world-uplift.

One wonders if the President of Harvard University, in the recent celebration of the age of the school, did not overlook these facts when he spoke of *The Harvard Spirit*, which the university is generating. If this is the Harvard spirit generated, an honest man must lower his head when speaking of it, as many others did when they read of the President's boast, for such a spirit is a

shame to any institution of learning.

From a Gospel source of information this lack of efficiency and regenerative power is easily explained. Christ in sending out His apostles promised them His abiding presence only on the grounds of faithful obedience: "Go, preach the gospel to all men, teaching them to obey whatsoever I have told you, and lo, I am with you always." This is the only condition of successful Church propaganda.

Again, Christ's promise to build His Church, and "the gates of hell shall not prevail against it," was on the condition that it should be built upon the rock of Peter's confession, "Thou art the Christ, Son of the living God." It is a piece of presumption to suppose and teach anything else. Christ nowhere promised to build His Church on liberalism, on secular culture, or on money. While culture and money are needful as ornaments, and are powerful in their way, they are not Christian essentials to spiritual life; but faith in the crucified Lord and obedience to Him as the Son of the Living God, are vital essentials. Without these no Church can succeed as a soul-saving agency. To deny and ignore these truths is in the strictest sense highly unethical, and leads to religious demoralization and social degeneration.

From the foregoing facts it is evident that Dr. Harris made out his case that "Modernism tends to immorality." Dr. Harris' word "tends" was very fortunate and considerate. He did not say "guilty of immorality," but "tends towards"; the tide of its influence is often in that direction.

This is seen (1) in its ruthless breaking away from the long-standing standards of orthodox Christianity and drifting with the self-directing multitudes; (2) in setting up other agencies than faith in Christ who is denied as the redeeming Saviour; (3) in its attempts to draw recruits from faithful inspiring, evangelical Churches; (4) in its "pilfering" institutions of learning known to have been chartered and er

dowed for the "teaching and defense of faithful, orthodox Christianity." When the world sees such things going on in a so-called Christian Church, it loses faith in Christianity and in God, and thus tends to the breaking down of ethical standards.

Special attention is here called to Ernest Gordon's book, *The Leaven of the Sadducees*, which is a treasure-house of information on the subject presented in this article. It is published by the Bible Institute Colportage Association, 843-845 North Wells St., Chicago.

The Pillars of Protestantism

JOHN SCHMIDT, D.D., DETROIT

IT is sometimes a good and helpful thing in our religious life to take an inventory, to determine our assets and perhaps our liabilities, to cut away the mass of superfluous matter that has gathered around the central truths of our faith, in order that these may shine forth with greater clarity in our experience. I think that we will all admit that Protestantism has come upon perilous days. Worse than the open enmity of the Humanists and others of that type is the apathy or indifference of the great masses. Saddest of all, is the fact that this feeling is strong even among those whose names are carried upon our church rolls. There is too little of the fiery zeal that burned in the hearts of such men as Huss, Luther, Zwingli and Calvin. Perhaps it sometimes led them to extremes which we, sitting in our easy chairs, cannot quite approve; yet they did accomplish great things.

It was the impulsive Luther, with his quick temper and fiery disposition, who led the forces of revolt rather than the clever, scholarly and lukewarm Erasmus, whose criticism ended in the fire-works of ridicule and satire, spectacular, but wholly ineffective. The harshest criticism made of a church in the New Testament was the one of the church in Laodicea:

I know thy works, that thou art neither hot nor cold; I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.

Perhaps the attitude of modern day

Protestants is partly explained by the fact that then the great truths of Protestantism were strange and new, while now they are old and threadbare. Once they were like fresh lava, glowing as it comes from the depths. But it is long since the eruption, and the elements of the world have cooled it.

What are the pillars of Protestantism? We usually think of the Reformation movement merely as one of "protest" against abuses in the Roman Church, such as Mary worship, indulgences and immoral practice. The Reformation was that, but it was much more. There is another and better meaning locked up in the word "Protestant." It is formed from two Latin words, *pro* and *testis*, that is, "testifying for" something. Protestantism did, and does, protest against errors in doctrine, but it has the finer and nobler task of setting forth and propagating certain positive truths. Ulrich Zwingli, while with the army of Zurich at Kappel in battle with the Catholic armies, lay mortally wounded on the battlefield. Some Catholic soldiers found him and asked if he wanted to confess to a priest or invoke the Blessed Virgin. Too weak to answer in words, he shook his head. The "No" of Protestantism! Luther, dying peacefully in Eisenach after reconciling a family quarrel, was asked, "Reverend Father, wilt thou hold fast to and die in the doctrine which thou hast preached?" His voice was a clear "Yes!" That is the affirmation of Protestantism!

Centuries before Luther, a very dangerous heresy had crept unawares into the church of Christ, and, most serious of all, that church, instead of crushing it, had nourished it in her bosom. Combatting this, the first great pillar of the Reformation became "faith alone." Accustomed as we are to these words, we forget that they burst upon the sixteenth century with the effect of a bomb. For ages men had been wearily striving to please God, trying to perform some "meritorious" act—that is, an act that would enable them to merit salvation.

From the life of Martin Luther himself we can understand something of the struggle which sincere people endured in this quest. Brother Martin in his monastery was so obsessed with his sinfulness and inability to please God, the great and severe Judge, that his superiors became afraid that he might kill himself through his much fasting and severe penance. Alarmed that they might lose their best scholar, they made attempts to comfort him—but with slight success. He saw that even his good works were not really good in God's sight. They were not the joyful and free acts of a heart filled with love to God, but had to be wrung from himself in the face of evil impulses. It was only after he realized the deep meaning of the verses in Romans, "It is written, the just shall live by faith," and in Galatians, "Knowing that a man is not justified by the works of the law, but by the faith of Christ," that the load fell from him, even as that on the back of Bunyan's "Christian" dropped away at the foot of the Cross.

When a word is often heard, we are apt to confuse familiarity of sound with understanding, and I believe that we often do this with this term "faith" or "salvation through faith." Just what do we mean when we say this? Very simply, only this man is separated from God because of his sin, but his right relation can be restored, not through the "good" deeds of man, but through faith or trust "in the Son of God, who loved us and gave Himself for us." The

message of Christianity is not that there is something to *do*, but that it is *done*, completed forever by Him who said, "It is finished."

Where does this leave Christian ethics? Are we to have lawlessness in our acts? These questions really answer themselves. Just as soon as a man possesses saving faith in Christ, and I mean now, not mere intellectual acceptance of a certain creed, but trust in the Christ of whom the creed speaks, and in His work for us, he *will* do good deeds because he is motivated by the Spirit of God within him. One of the early creeds of Protestantism, the Apology of the Augsburg Confession, declares that "faith is not simply a knowledge of history, but a new light in our hearts and a mighty work of the Holy Ghost, through which we are reborn, through which our terrified consciences are once again revived, and we gain life."

If a man has such faith, all his acts will be governed, not by a law—thou shalt or thou shalt not—but by the principle of love for God and for those for whom Christ died.

WE should, in this day, consider anew this first great pillar of our faith. It is not merely a historical statement relating to indulgences, but a timeless truth which we do well to consider briefly from two standpoints. First, this principle forbids any form of legalism in the Christian church. Any attempts to regulate conduct through the "thou shalt not" of the church is very dangerous. Just one example: it is good for Christians "to forget not the assembling of yourselves together" for united worship. But if we consider that church attendance gives some merit for salvation which others do not have who do not attend, we are not thinking as Christians, but as Jews. The second matter we need to consider is the popular doctrine of what might be called "Justification by character." There are hundreds of so-called Christian ministers and laymen, including such popu-

lar religious writers as Harry Emerson Fosdick, S. Parkes Cadman, and Bruce Barton, who are saying, with great emphasis, that the important thing in Christianity is not faith, but conduct, not doctrine but character. They insist that God would not condemn a man who tries to help his fellows.

They are seeking to make the Sermon on the Mount the sum total of Christianity. Such teaching is flatly contradicted by this first great principle, salvation through faith alone. It is nothing but this old heresy dressed up in twentieth century costume.

Unpalatable and unpleasant as it is to our pride, the Word of God teaches clearly that no act of sinful man can justify him in the eyes of the pure and holy God. God sees in man today what He saw in the days of Noah, when we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Isaiah pictures God's judgment of his generation in these words:

The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

St. Paul sums up the whole of Scriptural teaching concerning man when he says bluntly, "All men have sinned and come short of the glory of God." We must see, as Luther saw, the enormity and hideousness of sin before we can grasp the great truth that "man is not justified by the works of the law, but by the faith of Christ Jesus."

THE second pillar of Protestantism may be summed up in the words, "grace alone." This is the reverse of the coin: "Salvation through faith alone considers redemption from the side of man; justification by grace alone deals with it from the side of God." When a coin has been in use for many years, it becomes defaced and the imprint is worn so that it is sometimes very difficult to determine its origin and

date of coining. The same thing is true of words. Every Sunday we hear the minister say, "The *grace* of our Lord Jesus Christ" as part of the benediction, but I imagine some of us would have a little trouble in saying exactly what is meant.

I wonder if you have ever seen either on your own report card of school days or on that of another, a passing grade followed by the letters, *p. g.* They stand for the words *per gratia*, and indicate that the teacher had given a passing grade, not because the work deserved it, but because, from the goodness of her heart, she decided to give something that was not earned. Here we have a picture of the meaning of the word as we use it. Grace means the unmerited favor of God bestowed upon sinful man. So that, in spite of our "failure," God, out of His love for us, has again made it possible for us to re-assume our right relation with Him.

This truth drives home two others: It emphasizes the unworthiness of man in the sight of God and shows the impossibility of either "justification by works" or our modernistic "justification by character." It also shows with equal clearness the great love of God.

A contemporary German theologian has correctly said, "God does not love man because he is worthy of His love, but because he needs it so terrifically." "For God so loved . . . that He gave." That is grace in action, But this love is not a sort of maudlin sentimentalism by which God simply ignores our sin, but it is a love that is also just. To reconcile these two was costly; it required the coming of the Lamb of God to bear our sin and "all that we by our sins have justly deserved." Grace so great that God should die for us!

IT is natural and almost inevitable that the next principle of our faith should be, "Christ alone." The historical meaning of this phrase is that man is saved, not through the intercession of the saints or the Virgin Mary, but through Christ, and Him alone. Medieval theo-

logians had so twisted the Biblical teaching that people were taught to fear the wrath of Christ and to flee for refuge to the compassion of one of the many saints.

This attitude is preserved in a great painting by the devout Catholic artist, Peter Paul Rubens. The sinful world is represented by a globe around which is circled a snake. It is threatened with immediate destruction by Christ, who stands over it, holding the destroying lightning bolts in His hand. The "saviors" of the world are St. Francis who shields the world with his own body and the Virgin Mother who puts a restraining hand upon the arm of her angry Son.

This painting, now hanging in the art gallery of Brussels, illustrates with remarkable clarity the distance the Roman Catholic Church had gone from the truth of the Gospel. It was tremendously necessary for Luther and his followers to insist that only through the merits of Christ could salvation be obtained. For us, however, who have been brought up in Protestant homes this meaning of our great principle has but slight importance.

But this principle is far more than an interesting relic of church history, because it, like the earlier ones, contains vital truth for today. Many voices are sounding forth their praises—though sometimes they seem to have a certain air of condescension—of Jesus. He is called "the Master Teacher," "the greatest Man," "the perfect Man," or "the greatest religious Genius." Jesus is placed upon the same plane with Confucius, Buddha, Zarathustra, Plato, and many other great moral and religious teachers of all ages.

This is, for example, the attitude which underlies the conclusions of the "Laymen's Report" on foreign missions. His ideas are said to be somewhat higher than the ideas of the others. The authors of the "Report" credit Him with the best selection ever made from the general religious truths of humanity; but there is no *essential* difference.

But no reader of the Gospels can doubt that Christ Himself claimed more than this, and this *plus* is recognized by this third rule of Protestantism. The Christ whom true Protestants have always proclaimed as the sole Saviour of men is not merely a perfect man (though He was that), not simply a great religious teacher (even though this was part of His mission), but primarily the God-Man who died for our sin, and who, after His resurrection, sits at the right hand of the Almighty Father.

It is true that Jesus taught us about God; for example, that He is a loving Father to whom believers can come for aid with confidence, "even as dear children approach their affectionate parents." But Christ's uniqueness lies in the fact that His whole life is in itself the revelation and exposition of this fact. How is it that we *know* that God is love? Is it because of great logical arguments used by the Master? Or is it not, rather, as we read in the New Testament:

Hereby perceive we the love of God, that, while we were yet sinners, Christ died for us?

Similarly, what is the basis of our hope—no, rather our assurance of immortality? Is it based upon the illustrations we see in nature in the spring-time? Or upon finespun philosophic thinking? Or for the Christian is it not, rather, the confidence based upon the resurrection of Jesus, as Paul so magnificently stated it in the fifteenth chapter of First Corinthians?

Alexander Maclaren points out that Jesus did not say, "He who hath listened to Me doth understand the Father," but, "He that hath *seen* Me hath seen the Father." Yes, praise God, we know in whom we have believed, and are persuaded that He is able to keep us in all things. It is hardly necessary to assert that this Christ who saves is more than a figure in history. He must be that, of course; but the point I want to emphasize is that He must be received into our hearts as our Lord before He can be our Saviour. It is possible, though

hardly probable, for a man to know all the facts of the life of Jesus without being any more of a Christian than the Hottentot who has never even heard of Palestine. It is only when Jesus assumes a special relation to our lives as individuals that we understand all that is comprised in the phrase, "Salvation is through Christ alone."

THESE three foundation stones of our faith are based upon the fourth, which is, "the Bible alone." In its historic meaning this meant that Luther and his followers rejected the writings of the church fathers and the decisions of councils and popes as authoritative unless they were based upon Holy Writ.

This becomes valuable also for our religious life as soon as we realize that today as well, there are those who would place other writings on a par with the Bible. From such extreme forms as the Christian Scientists and the International Bible Students, who hold more to the word of Mary Baker Eddy or Pastor Russell than they do to the Word of God, or those who seek to place the sacred books of other religions in the same place of authority occupied by the Christian Book, to the many who reject portions of this Book because this or that "could" not be true, we find this same spirit against which the Reformers fought. "All scripture is given by inspiration of God," wrote Paul to Timothy; and he went on to say that, therefore, it was profitable in the life of a Christian.

It is valuable for us to see what use Jesus Himself made of the part of the Bible which He had. Just two illustrations: When at the beginning of His ministry He was tempted by the devil, we find that every one of His replies to Satan was a statement from the Old Testament. And after the resurrection, when He walked to Emmaus with two disciples, He used the Old Testament again to show them that the Messiah must needs have suffered and died. In fact, it is difficult to read any lengthy account of Christ's life in the Gospels

without coming to the conclusion that His life was fairly saturated with the Scriptures.

Let us see how the matter stood with Paul. He tells us that he was educated at the feet of the greatest rabbi of his day, and was trained in all the knowledge of the Jews. As far as his relation to the Old Testament is concerned that statement is unnecessary, because one of the most striking facts in his writings is the way in which he sums up a new point in his thinking by an Old Testament quotation.

If our Saviour and His greatest disciple were helped and strengthened by the written Word of God, shall we not avail ourselves of this source of strength? There are too many families who regard the Bible as a sort of ornament which lends a certain air of respectability to the home, but who use it as little as a former generation used the parlor.

I like to see a beautiful Bible, but the most beautiful Bible may be one with thumb-prints on the edges and pen marks pointing out favorite passages, rather than one bound in the finest of white calf-skin and trimmed with gold leaf. We do not buy food to put it on the table that we may sit back and exclaim over its beauty, but in order that we may be refreshed and strengthened through eating it. Even so our spiritual food must be taken in and absorbed if it is to benefit us. If we are not to be anæmic and puny Christians, we must use the means of grace given to us by the Holy Spirit, the chief of which is the Word of God.

Here, then, we have the four pillars which support the dome of our faith, viz.: faith alone, grace alone, Christ alone, and the Bible alone. Humanly speaking, we owe our possession of these truths to the heroic struggles of those who have gone before. They are our heritage from the past. Just as Israel owed a debt to all mankind because of the special privileges which God had bestowed upon them, so we cannot escape the responsibility that rests upon

us—a dual responsibility to ourselves and to our neighbor. For ourselves we should grow in grace and in the knowledge of the Lord through our loyalty to these tremendous truths. For others we have the burden—I should rather call it also the privilege—of telling others about these facts which mean so much in our own lives.

The Christian life, to use Bryan's illustration, should be a spring of running water, not a stagnant pool. A spring receives its water from a higher source and then it gives out refreshing

drinks to all who come. A stagnant pool selfishly keeps its water to itself, because it has no connection with a higher supply, and so gives out only stench and disease.

We may be springs of living water if we permit the Holy Spirit to give the water of life through us. As we do this we shall comprehend these truths in more of their fulness, and be able to say with joy and confidence: "I am not ashamed of the Gospel of Christ, which the Protestant Reformation brought back to light."

"I Will Come Again"

J. W. NEWTON

IN His last talk with His disciples before the cross Christ spoke these wonderful words of cheer:

In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also (John 14:2, 3).

Compare Christ's words here with those He spoke to the same disciples on the Mount of Olives a short time before, as recorded in Matt. 24 and 25; Mark 13; and Luke 21. The Olivet discourse was spoken to them as Jews from a Jewish standpoint. John 14 was spoken in the upper room where the Passover had just been observed as to believers in Christ, and from the new standpoint. The last words (John 14:31) were spoken as they left the upper room. Chapters 15 and 16 continue this discourse on the way to Gethsemane. The real "Lord's Prayer" (John 17) was uttered probably just after they reached the garden (Mark 14:32).

The vast difference between the two discourses shows the difference between the Jewish and the Christian dispensations with the different relation of Christ's coming to each. Christ is coming for the Church while events are going on in the world as they are now.

How He is coming is told in 1 Thess. 4:13-18 and 1 Cor. 15:12-57, with Luke 24:50, 51:

And He led them out as far as Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

Also Acts 1:10, 11: And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Now read Matt. 24:29-31, and you will see how different the coming of Christ for His Church is from His coming as "Son of man" in judgment upon His enemies after the great tribulation.

In order to be clear in our understanding of Scripture we need to note the threefold division of the world's inhabitants as given in 1 Cor. 10:32, the Jews, the Gentiles and the Church of God. All three are on the earth now; after Christ comes for His Church there will be only Jews and Gentiles, and it will be to these that the Son of man comes. To rightly distinguish between the two comings is a great help to understanding Scripture.

But some confuse His coming for His own with death. For the truth as to this

note how Paul speaks of death; it is not Christ's coming, but our departing to be with Christ: "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better." "For I am now ready to be offered, and the time of my departure is at hand" (Phil.1:23; 2 Tim.4:6). Also in 2 Cor.5:1-9 is given teaching as to this. And if "to die is gain" (Phil.1:21) then the intermediate state for believers is *not* unconsciousness as some teach.

No Signs Given for the Church to Watch For

This is one great difference between the coming for the Church and the coming in judgments upon the apostate Jews, the apostate Church and the nations. The Church is just to be always looking, watching and waiting for Christ; not waiting for signs of His coming for them, for *none are given*. The signs are for those who are suffering in the Great Tribulation:

For then shall be Great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. 24:21).

Read also Matt.24:29,30 and parallel passages. In such an awful state the faithful among Jews and Gentiles will need these signs to show them that Christ will soon come and end their sorrows. But our attitude is to be looking for Christ:

For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body [body of humiliation], that it may be fashioned like unto His glorious body [body of glory], according to the working whereby He is able even to subdue all things unto Himself (Phil. 3:20, 21). What I say unto you I say unto all, watch (Mark 13:37).

The Church and the Great Tribulation

"Because thou hast kept the word of My patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev.3:10). This is a special promise made by Him to Whom the Church belongs, that she shall be kept by Him from the horrors of the great tribulation. In the great

resurrection chapter, 1 Cor.15:51,52 we find that promise put in another way:

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump.

If these words had been heeded, the doctrine of any of the Church entering the great tribulation would never have been taught. "We shall all be changed in a moment"; that means *all* with not a single one who belongs to Christ being left in it.

The presence of the Holy Spirit in the Church, when understood secures us from errors as to these truths. Christ promised the Comforter to His disciples in His last words to them. John 14:16, 17,26; 6:7-11, 13-15 contain His promises. Luke records another word of Christ as to the coming of the Holy Spirit:

But ye shall receive power after the Holy Spirit is come upon you; ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth (Acts 1:4, 5, 8, 9). Acts 2:1-4 gives the fulfilment of this promise.

John 7:37-39 shows that "the Spirit was not yet given, because that Jesus was not yet glorified." 1 Cor.12 shows that the Church is the body of Christ and that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." This is the new work of the Holy Spirit in the Church. When the Church is taken out of the world, the Holy Spirit goes with it. His special work in the Church is finished, and every member of the body, of the Church together with the Spirit which formed and indwells her is taken in the rapture at the coming of Christ for her.

There is no Church on the earth after Christ comes for her, and no true Christian is left here to go into the great tribulation. Only Jews, unsaved Gentiles and apostate professors are left here.

As long as the Holy Spirit is here He is restraining the final outbreak of lawlessness. He must be removed before

this can come. 2 Thess.2:6-8 shows what follows His removal. Thus the Spirit will be removed with the Church, and there can be no Church of Christ after that, only Satan's travesty of a Church. There will be no members of the body of Christ in the tribulation.

Is the World to be Converted?

No Scripture says so, but the parables of Matt.13:3-43 show that it is not. So do all the prophetic parts of the New Testament. Acts 15:14 shows that God is not converting the world, but "Taking out of the Gentiles a people for His name." Paul foretold nothing like the conversion of the world, but said that

In the last days perilous [difficult or trying] times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived. . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (2 Tim. 3:1-5; 4:3,4).

Also read his charge to the elders of Ephesus in Acts 20:17-31, especially 29-31. Where in all the New Testament Scriptures can anything be found to show that the world is to be all saved so as to bring about the millennium before Christ comes? Note the course of events in its prophetic parts; after the Church is taken away, the next event chronicled is her manifestation before the tribunal of Christ; not the judgment of or for sin or sins, but of works. With 2 Cor.5:10 compare 1 Cor. 3:11-15; all believers are builders upon the true foundation. Some build what is symbolized by "gold, silver, precious stones," others by "wood, hay, stubble." The fire will try not whether they are saved, but their works. If their works are approved, they will receive a reward; if their works are burned, their works will be disapproved, but they will be saved "yet so as by fire."

Matt.24:26-41 shows that Christ does not come to a converted world. No; it

will be as it was in the days of Noah as to the prevalence of evil, and there will be a sharp division among those of whom He is speaking; "one shall be taken, and the other left." No hint of a saved world when Christ comes.

Is There to Be a "General Judgment"?

John 5:24 reads literally: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed out of death into life." Christ "His own self bare our sins in His own body on the tree" (1 Pet.2:24). Believers are not to be judged for the sins that Christ has borne.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

He that believeth on the Son of God hath the witness [testimony] in himself; he that believeth not God hath made Him a liar; because he believeth not the record [testimony] that God gave of His Son. And this is the record [testimony], that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life (1 John 5:9-11).

All the sins of the saved are gone forever as soon as they believe on Christ. The error of a general judgment came from the Roman Catholics, who are never sure of anything concerning the salvation of God. Think of Paul, Peter and John, and the millions of saved believers with saints like Wesley, Spurgeon and Moody going before the great white throne to find out whether they are saved! This last judgment is for the dead alone:

I saw the dead small and great, stand before God; . . . And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them (Rev. 20:11-15). They are "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars (Rev. 21:8). Rev. 22:15 adds whosoever loveth and maketh a lie.

The resurrection of the Church is given in 1 Cor.15:51-54 especially, but the chapter is a treatise on the resurrection of the Church. Read also 1 Thess. 4:13-18, especially 16:18:

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

This is the rapture, the resurrection of all the saved to that time. The part of the saved Jews of the Old Testament in this is referred to in Luke 13:18; Heb.11:39,40; Rev.19:9. They are not a part of the Church, which was formed by the Holy Spirit on the day of Pentecost, Acts 2:1-4; 1 Cor.12:13; Gal.3:27, 28. Since the Church was formed every saved Jew has been in the Church. After the rapture saved Jews will have a place of their own referred to in Rev. 20:4. First here the Church is referred to: "And I saw thrones, and they sat upon them" for which see Rev.4:4: "And round about the throne were four and twenty seats [thrones]: and upon the thrones four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." In Rev.5:8-10 these throned elders are seen and heard singing a new song for they represent the raised Church, known by their garments and crowns. All through this book of symbols they represent the Church after her resurrection, and they are singing a *new song*, for they have been newly enthroned in heaven. There is a wide distinction between the four living creatures and the four and twenty elders; the living creatures being symbols of that which is divine; the elders of that which is human. It is one of the elders who talks with John in 7:13,14.

In Rev.5:8-10 the four living creatures join with the elders in their worship of the Lamb, and this leads to the dropping out from their song of "us" in verses 9 and 10, because the living creatures are not symbols of sinful men. But in Rev.1:5,6 we find the song of the redeemed alone:

Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever [unto the ages of the ages]. Amen.

This explains the new song of Rev. 5:9,10. This is another proof of the impossibility of a general judgment. The enthroned elders represent the Church in heaven; are they to leave their heavenly thrones to find out whether they are saved or not?

The Manifestation of the Saints

2 Cor.5:1-10 concerns the rewards of the saints. It is not a judgment of sins at all; the believers' sins are all put away forever; it is the question of rewards for service. To understand it, we must turn to 1 Cor.3:11-15, where the truth as to rewards and losses is made known. Christ is the only foundation. Upon Him and His work saved persons can build by their works, their lives that which is characterized as "gold, silver, precious stones"; or as "wood, hay, stubble." All believers are to be manifested before the tribunal of Christ; the works of real worth are to be rewarded. The worthless works are to be destroyed, but the doer of these works will be saved, "yet so as by fire."

Who Are Saved After the Rapture?

Matt.25:31-40 tells of those saved thus; and so does Rev.7 tell of two classes of the saved in that time. Matt.25:31-46 is entirely different from the judgment of the great white throne. It is a judgment of the living, not of the dead, of nations, not individuals; of their treatment of Christ's brethren, not of works. As there are only Jews and Gentiles left on the earth after the Church is taken, the "brethren" must be Jews. They have been subject to great hardships; have been hungry, thirsty, strangers, naked, sick and in prison. They have been carrying the Gospel to the nations, as foretold in the parenthetical forecast of Isa.66:19. They may be the four of the 144,000 of Rev.7; while the "great multitude, which no man could number" are Gentiles who will be saved perhaps by the messages of the three angels of Rev.14:8-11, for by these messages, it may be, the Lord

is calling men for the last time to receive His great salvation. What a triumph of God's grace that in the last days of the greatest tribulation the world ever knows or can know, He is saving both nations and individuals; finding means to reach their hearts, and bring them to Himself.

Waiting for the Son From Heaven

For believers in these days it is the attitude of watching and waiting for "the Son from heaven" which is of the very greatest value. The truth that "in a moment, in the twinkling of an eye" His own may behold Him and be caught up to meet the Lord in the air; the saved dead raised, and all Christ's own changed, receiving bodies like His body of glory,—to keep such a truth before one must have a powerfully sanctifying effect upon any saved person.

We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifyeth Himself, even as He is pure (1 John 3:2, 3).

"They are not of the world, even as I am not of the world," was Christ's emphatic statement in John 17:14, 16. But the world is all about those who are Christ's, and there are a multitude of temptations to lure it. Christ's way for His own to be kept from doing this is for their hearts to be set on Him where He is.

If ye then be risen [were raised] with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (Col. 3:1-2). Where your treasure is, there will your heart be also (Matt. 6:21).

Test yourself by asking yourself and answering honestly, Where is my heart? Where is my treasure?

The waiting of the Church for Christ from heaven is the surest way for her to keep herself from loving that which must be left behind when He takes us out of the world. The other side of this is "there shall come in the last days scoffers, walking after their own lusts,

and saying, 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation'" (2 Pet. 3:3, 4).

The value Christ sets upon His people's waiting for Him is shown by His farewell words to His people in Rev. 22:7, 12, 20, "behold, I come quickly," "surely I come quickly;" that is "in a moment, in the twinkling of an eye;" no time to get ready in that moment. To Him to whom a thousand years are as one day, the time from His message to the present must be quickly, though to us so long.

Perhaps it will be today.

Toccoa, Georgia.

A PRAYER

JOSEPHINE RAND

O Lord, keep Thou my lips,
Lest I should speak in vain,—
Speak unadvisedly,—
And thus should give Thee pain.
Oh, let Thy Spirit lead
In all I do or say;
Choose Thou my paths for me,
Guide in the narrow way.

I choose Thy will to mine;
Thou knowest what is best.
Oh, let me lean on Thee,
Thy tender heart my rest.
I do not trust myself,
All weak and helpless I:
To Thee, O Rock of strength,
In time of need I fly.

Hidden within the cleft,
Trusting, to Thee I cling;
Thou wilt forgive mistakes—
Fold me beneath Thy wing.
Storms cannot reach me there,
Surgings of billows cease;
Calm as the ocean's depths
Is Thine abiding peace.

So let my voice be still
Till Thou dost bid me speak;
Then give Thy words to me—
A message lowly, meek.
Hide me behind Thyself,
That men but see Thy face,
And I will bless Thy name
For granting me such grace.

For Your Scrap Book

My Soul be on thy Guard!

ROY TALMAGE BRUMBAUGH, D.D.

MEN and institutions do not usually fall off a precipice, or slide swiftly down a steep incline; but they first do a little wrong. The descent into compromise or apostasy is rarely violent. The first departure from God seems trifling. The first step toward error seems insignificant. Men do not usually fall into error. They generally slide into it. There is a literature which saps strong convictions. There is a companionship that subtly robs a man or woman of faith in God. There is an environment that stifles conscience. There are affiliations that suck the life blood out of moral and spiritual courage.

A little rift in the lute slowly widens until the music in the soul is still.

A young fissure is almost too slight to be seen, but the imperceptible fracture eventually becomes an impassable moral chasm.

The great gulf fixed between the lost in hell and the saved in heaven began with a moral flaw or spiritual fracture almost too trivial to be visible.

The devil uses honest trifles to betray us into dishonest practices. The world will tell us unimportant truths to get us off our guard to our harm.

Many worldly practices seem to run parallel with Christian principles; and yet they lead to destruction. There is a way that seemeth right unto a man, but the end thereof are the ways of death.

If the devil can succeed in reversing God's commands in our lives he has led us into gross sin; and the devil succeeds quite often in reversing to our sorrow this commandment of Christ, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

When things, even good things, come before Christ, we have drifted far from God and His holy will.

When Christ and His righteousness have first place in our lives, in our homes, in our churches, everything necessary will be supplied, with rich blessings.

One of the instrumentalities constantly used by the devil is pleasant, but subtle fellowship. Because of these questionable affiliations many are drifting far from God. The personalities involved may be, and usually are, genial, and even winsome. The devil sees to that. God once said through the Apostle Paul, "Evil companionship corrupts good morals."

Generally speaking, a good man and a bad man cannot be together habitually without the one being imperceptibly changed by the other. Unless Christians go to worldly folk with the intention of leading them to Christ, they had better stay away from all such.

Many a woman entertains the wildest of notions, that she will be able to reform her husband after marriage: but she finds to her grief that what she couldn't do before she married him, she cannot do afterward.

Many Bible teachers and alleged evangelicals think that they can line up with organized apostasy and still keep the respect of Bible believers and retain the favor of God; but alas, slowly spiritual power goes, the peculiar blessing of God departs from them, and like Samson, they live and labor in the energy of the flesh. They know not that their spiritual strength has departed; but let them go out militantly, against the Philistines of error, of ecclesiastical tyranny, of national sins, and they will find themselves to be but ordinary men; men empty of the Holy Spirit, and of Heaven's power.

It costs too much to fellowship with unbelief.

It costs too much to compromise with error.

It costs too much to straddle the fence.

It costs too much to receive favors and honors from corrupt ecclesiasticism.

It costs too much to sell one's soul for a pastorate, for a position, for recognition, or for any other things.

"Teach All Nations"

WILLIAM M. YOUNG, D.D.

BUT why teach all nations? Because of the infinite pathos of their ignorance and sorrow. John Inglesant said: "Nothing but infinite pity is sufficient for the infinite pathos of human life." Look out upon the world! The pathos of the world's woes is deep-voiced in its appeal to the Christian church. The great Father in heaven hears a sore and bitter cry going up from all the earth.

During the Great War that cry went up from battle-torn trenches, from desolate homes, from the lips of weeping widows, and gray-haired mothers, and fatherless starving children. Our "war to end war" only sowed the seeds of more war. War will never end war: nothing will end war except the manifestation of the sons of God; new creatures in Christ Jesus creating a new world wherein dwelleth righteousness. Dr. E. Stanley Jones recently asked:

Can religion provide a universal movement, a world-wide movement, for the remaking of the world and the individual?

We answer, Yes, the religion of Christ can. Such is the scope of the gospel which we are commanded to teach. Christ says, "Teach all nations." We are to "teach them" that Jesus Christ by his death and resurrection has provided a remedy which meets all the world's needs.

It will assuage their pains; it will console them in trouble; it will bring gladness to hearts now filled with woe

and bitterness; it will unveil visions of glory before wakeful eyes that have long been flooded with tears. It will give health for sickness; it will transform hateful enemies into loving friends. It will teach men how to live victoriously after they have been born citizens of the kingdom of God.

It will teach them that in some way the Son of God stood in the place of the sons of men in punishment;

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed (1 Pet.2:24).

The world can be reconciled to God by the death of His Son, and thus come into friendly and loving relationship with God and their fellow man, so shall they

go forth with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands (Isa.55:12).

The Wonder of the Life

REVEREND ROY L. TAWES

JESUS made time count for God. "He stopped the clock of history, and started it again." Jesus knew from whence He had come, why He came, and the true destination of His living. He was not "feeling His way through" the world: *He was the way*. He was not "lost in the dark": *He was the light*. And, thirty-three years were long enough for Him to carry out the conviction that He must be about His Father's Business; for Him to whisper "Father" in the waiting ears of humanity, and promise love to every orphaned heart; for Him to reveal the seriousness of sin, and make known the great loss of a sinner to the Saviour, the great loss of the Saviour to one who had sinned; for Him to preach the necessity for repentance, the glory of goodness, the joy of the redeemed, the wealth of becoming heirs to all things in the Father's House.

Jesus made time count for man. He brought the universe to a grander mean-

ing with the Mind that thought in stars, the Beauty that bloomed in flowers; the Heart that was touched by a sparrow's fall. But He brought an immeasurable worth to man with the Mind that thought beyond stars into personalities, the Beauty that went beyond flowers to character, and the Heart that was broken for life unsaved.

Jesus saw man beaten about by circumstances, and He gave to him the power to overcome. Jesus saw man out in the storm of doubt and unbelief, and He calmed the winds, pushed back the clouds, stilled the seas, and stretched a rainbow across the sky. Jesus saw man fallen by the wayside, and He stooped low to lift him up to pardon.

For man, the Son of God left "ivory palaces" to visit earth that had no pillow for His head other than a cross; no place for His body to rest other than a borrowed grave. For man, the Perfect Man put all of life into thirty-three years of the greatest goodness and the best greatness earth ever knew. For man, the Great Redeemer died breathing out His last words in prayer over those who had crucified Him. For man, the Christ met the challenging silence of the grave.

Jesus made time count for life. He removed from life all cheap conceptions, all denials of its worth, and made it tower like a mountain above the sea. He was more than equal to the critic, too much for the unbeliever, far stronger than the enemy, and none could make successful defense against the onward march of the Living Word.

Jesus lived God! In human flesh He had the heartbeat of the Almighty, and on human shoulders He bore the burden of Jehovah. With human hands He performed the miracles not of this world, and with human lips He spoke the words that time could not pass away. With human feet He walked up the mountain and by the sea and in the street to bring His help, and with human face expressed His sorrows and His joys. When Jesus passed by, life followed Him. While Jesus tarried, men

found a new relationship to each other and a new purpose in their callings. When Jesus freed imprisoned souls, songs of redemption made sweet music.

Jesus made time count for eternity. He held life to be of eternal value. The reality of the hereafter was in what He preached and how He lived. Heaven was a "place" and immortality was not a dream. Jesus was here in the country of man to talk the City of God. He was here to mark out the straight and narrow path to its gates, and to be man's "Guide even unto death."

Jesus would not permit death to have the last word. To Him, life was worth going on. To Him, life would go on. He foretold His own victory over death, and matched the hope of man with His survival of that experience.

God was at the beginning and ending, and on the brief pilgrimage, in the wonder of the Life.

Seaford, Delaware.

A Bow at a Venture

You never can tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it so to strike some hearer between the joints of the harness as to bring him down. Therefore let no opportunity slip for speaking a word for Christ.—A. F. Schauffler, D.D.

Full Settlement Only Postponed

A farmer, says an exchange, once wrote to an editor:

"Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. I cut and hauled it to the barn on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October."

Imagine the surprise of the farmer to see in the next issue of the paper his letter in full, with these words at the end: "God does not make full settlement in October."

Trinitrotoluol

W. B. LANDON, Sc.D.



THE above, while being a long word, does not sound any more dangerous than Phenolphthalein, which is used in chemical analysis, and in medicine. And yet the product known as Trinitrotoluol is a powerful explosive, and in war is used to kill and destroy. Trinitrotoluol is composed of carbon, hydrogen, oxygen and nitrogen, and has the formula $\text{C}_6\text{H}_2\text{CH}_3(\text{NO}_3)_3$.

Modernism does not sound like a word representing a dangerous product, but yet it is five to ten million times more destructive than the explosive Trinitrotoluol. Modernism is composed of the elements education, sociability, federation, humanitarianism, and enthusiasm, and has the formula about as follows, $\text{E}6\text{S}2\text{F}3(\text{HE})_3$.

The different elements that are brought together to make Trinitrotoluol are combined in different proportions and varying arrangements, either with each other or with other elements, to make useful and harmless products. The elements that are brought together to produce Modernism are practiced in the every day life of the home and business and are harmless and useful, but when applied to the church of the Lord Jesus Christ as a means of salvation in the form of the product, Modernism, the destructiveness is incalculable.

The chemical formula for Trinitrotoluol $\text{C}_6\text{H}_2\text{CH}_3(\text{NO}_3)_3$ shows that its explosive and destructive power depends a great deal on the Nitro (NO_3) group of elements, and the position they occupy.

The destructive work which Modernism is doing in the church is due to the man (HE)₃ group, which is enthusiastic humanitarianism. Man by the formula of education, sociability, federation, humanitarianism and enthusiasm $\text{E}6\text{S}2\text{F}3(\text{HE})_3$ is trying to save the world, and with poor success as statistics show.

The Bible says: "O LORD, I know that the will of man is not in himself: it is not in man that walketh to direct his steps."—(Jer. 10:23).

Modernism $\text{E}6\text{S}2\text{F}3(\text{HE})_3$ believes that divine revelation is uncertain and untrustworthy. The prophecies in the Bible telling of events hundreds of years before they happen have been proven to be as true as the explosive possibilities of Trinitrotoluol $\text{C}_6\text{H}_2\text{CH}_3(\text{NO}_3)_3$.

Modernism $\text{E}6\text{S}2\text{F}3(\text{HE})_3$ believes that the intellect can deal with the great problems of the soul. Trinitrotoluol $\text{C}_6\text{H}_2\text{CH}_3(\text{NO}_3)_3$ would be as safe in a boiler shop as the unaided intellect dealing with the problems of the soul.

Modernism $\text{E}6\text{S}2\text{F}3(\text{HE})_3$ believes that sin is a disease and a misfortune to be dealt with accordingly. Lying is sin and cannot be educated out of man any more than you can educate Trinitrotoluol not to explode.

Modernism $\text{E}6\text{S}2\text{F}3(\text{HE})_3$ believes that culture can eliminate the destructive influences of sin. Culture as a sin remover is only a lacquer to make the sin appear less hideous and using culture as a means of salvation is as dangerous as using Trinitrotoluol $\text{C}_6\text{H}_2\text{CH}_3(\text{NO}_3)_3$ to pave the streets to deaden the sound.

Don't Be Flustered

We are living in a time awchirl with contending forces and filled with confusing voices, and many earnest people have lost their way. What a valuable personage in any community at such a time is one who goes about his work in quietness of spirit and in confidence of soul, knowing that there have been other times such as this, knowing that Christianity has faced many another crisis. Every earnest student of the past has learned that "God is in no hurry," he has learned not to be "alarmed by the winds of many doctrines and various views." History says to him: "The ship has weathered many another storm, so don't give up the ship; don't throw away your arms because unaccustomed waters are rushing about your ears. Don't be indifferent to them, but don't be flustered."—William Warren Sweet

The Still Room

Visiting Niagara Falls, we were shown through one of these wonderful power houses. Our friend and the guide explained to us, as they took us about, something of the process by which that mighty volume of water was being harnessed. At last they took us into a large room in which were many strange-looking machines. There was not a person to be seen at work. There was scarcely a sound to be heard. "This is the still-room," explained the guide. "This is the center of the whole thing; the whole process hinges on what is done here." So it is in our lives. If my life, if your life, is going to be the wonderful powerhouse it should be—that God meant it to be—it must have a still-room—some time in which to be alone, to be quiet.—*Achsa I. McDowell.*

One Reason

If, as a New York clergyman asserts, there is a decline in interest in churches, it may, in part, be set down to the fact that churches are at present engaged in too many movements that are absolutely foreign to the original purpose for which they were intended. When a church turns itself into a vaudeville house, a political forum, or a distributing center for polite Bolshevism, and reform preached by men who have axes to grind and salaries to earn, it degenerates into an omnibus of bedlamic distractions that irritate a lot of persons and disgusts as many more.—*Philadelphia Enquirer.*

Could Not Face His God

The residents of a village in Europe, through various organizations, "laid themselves out" to give a good time to the soldiers quartered among them. After one especially enlivening evening, a soldier arose and asked permission to speak. "My friends," he said, "we are duly conscious and deeply grateful for all you have done for us in these few weeks. We have enjoyed your kindness and appreciate it, but—" here his voice

trembled a little, then he burst forth: "Oh, friends, you have done everything for us but *one* thing. You have not told us how to prepare for the future world. I go into battle tomorrow, but I am not ready to die. I do not know how to face my God."

Forgiveness

(Acts 16:30, 31)

There is something very significant in the way the names of Jesus Christ are used. For example, when He is called Lord, it is to emphasize His kingly office, or His reigning power; and what can the meaning be but this, when we are told to believe on Him as Lord? We must reach the place where we are willing to let Him rule and reign in our life. Give Him absolute control; never take a step without His guidance—this is the secret of grace and joy.—*J. Wilbur Chapman, D.D.*

Vacation Influences

A Christian lady spent several weeks in a summer hotel and was repeatedly urged to join the other guests in their dances. She steadfastly refused. Finally a senator tried to persuade her, saying: "It is a perfectly harmless pastime, at which we desire the honor of your presence." "Mr. Senator," she replied, "I cannot; I am a Christian. I try to avoid doing anything during my vacation that could diminish the influence I would have upon the girls of my Sunday school class." The senator then said: "I honor you! Were more Christians like you, more people like me would become Christians."

Wanted—A Leader

Today the nation is in another unemployment pocket. As Whitefield pulled us out following 1730; as Finney saved the day following 1810; as Moody reshaped America beginning 1858; and as a score of national evangelists restored confidence following 1898, so the nation is awaiting such spiritual leaders today.—*Roger W. Babson.*

Do You Understand?

A little girl of nine was telling her mother with great enthusiasm how much she liked a certain friend who was past seventy years of age. In spite of the difference in ages, there was a deep, warm bond between them. "Why is it you like her so much?" the mother asked. "Well, mother, there are a great many reasons," was the little girl's reply; "but one thing is, she's the *understandingest* person I ever met." She did not need to say more. The older friend had put herself in the nine-year-old's place, thought her thoughts, and then, without "talking down" to her, made her feel that they two had common interests and could talk together as equals. No one gets into the "understandingest" class by accident.—*S. S. Times*.

Heirs

Christ is the way to the Father's heart. He who knows how to journey on this road with the wagon of his necessities will never return empty, but richly laden with supplies. Know that in Christ thy prayers are no longer those of a transgressor, but of one justified. In Christ, it is not a reprobate who enters the paternal dwelling, but a beloved child; in Christ, it is not a condemned criminal that appears, but an heir of eternal life; in Christ, thou comest not even as a poor beggar, but as one who is entitled to all things.—*W. F. Krummacher*.

Benevolent Goal of Eight Million

There is a deeper spiritual note these days, and it is a cause for thankfulness and congratulation. When David saw the mercy of God at Ornan's threshing floor, and was faced with the possibility of making a sacrifice at Ornan's expense, his spirit rose up in one of those glorious surges of self-revelation that makes David what he is in religious history, and he said he would not offer to God something that cost him nothing. When a man realizes that he lives by Grace, he becomes a man of grace.

As God stays His hand which was laid on us, as on David, for sin, let us sacrifice, and let it be made "costingly," to use Von Huegel's searching word. We are somewhat in David's case, we cannot "get off easy," but no man of grace can really do that.—*Presbyterian*.

Rebuked

(I Cor. 8:13)

It is said that a father who occasionally took a drink at the bar, invited his son to remain outside a moment while he stepped into the saloon, but the boy followed and was standing behind his father as he was draining the glass. The bartender said, "Young man, what will you have?" "I will take the same as father. What is good enough for father is good enough for me." The father, looking horrified, exclaimed, "My son, I will never take another drink if you will not!" The boy replied, "I never have and I never will." That pledge was more than kept.

Follow Conscience

The German Christians have dared to stand up for their faith in the face of a government which seeks to make the Church merely a handmaid of the State. The issue has been presented to them of Christ or Cæsar and they have chosen Christ. As in the days of the Roman empire, these Christians of today are faced with the choice of giving their supreme allegiance to God or to the secular power. In Germany it is now clear that there are religious leaders who will follow their God and their conscience no matter what consequences may be visited upon them.—*Dr. E. B. Chaffee*.

Restoration

This story is told of a workman of the great chemist, Faraday: One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid and couldn't be found. The question was discussed whether it could ever be found. The great chemist came in and put some chemical into the jar

and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith and the cup was restored. If mortal man can do that, can we not believe that the mighty God can restore again to us bodies suitable to our glorious and eternal Heavenly Abode?—*Presbyterian Journal*.

Infidel and Pauper

A dying pauper in the hospital at Glasgow took a draught of water from the hand of her physician with the ejaculation, "Thank God for this water!" This led the skeptic physician to re-examine his grounds of confidence; he became a Christian, and worked for the souls of his patients as well as their bodies, finally going as a missionary to Madeira.

Those Wandering Thoughts

Brother Lawrence years ago discovered a great secret of how to deal with the enemy of the prayer hour. "One way to re-collect the mind easily in time of prayer, or at least to recall it from its serve it more tranquilly, is *not to let it wander too far at other times*; you should keep it strictly in the presence of God; and being accustomed to think of him often, you will find it easy to keep your mind calm in the time of prayer," he wrote to a friend, "and pre-wanderings."—*S. S. Times*.

The Weight of Sin

An evangelist in India was preaching about sin. An unbeliever in his audience interrupted saying, "You are talking about the burden of sin. How much is it? Fifty pounds, a hundred pounds?" The evangelist answered, "If you laid a hundred-pound weight upon a corpse, would it feel that weight?" "No," replied the interrupter, "the corpse is dead." "So," said the preacher, "the soul that feels no weight of sin is dead."

There is only one way for an unsaved man to become aware of the weight of his sin. Look to Jesus Christ dying on the cross.—*Revelation*.

"I know of no case in history in which the moral life of a people has long survived its religious belief. I know of no case in history in which a civilization has survived its moral life. I wish you (superintendents of American schools) would think about it. What is happening to religion? What is happening to morality?"—*Will Durant*.

Prayer

Bishop Hall says, "It is not the arithmetic of our prayers, how many they be; nor the geometry of our prayers, how long they be; nor the rhetoric of our prayers, how elegant they be; nor the music of our prayers, how sweet they be; nor the divinity of our prayers, how much of the marrow of sound doctrine they hold; but it is the fervency of our prayers that availeth much."

Self-Control

Self-control demands effort, but the effort must rest upon the sure foundation of God's love and care. To worry is to doubt God. To be nervous and anxious is to lose strength of mind and body. A calm spirit can accomplish more than an excited and fearful struggle.—*Floyd W. Tomkins*.

It Was An Alien

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.—*Southern Christian Advocate*.

PLEASE Do Not Fail to Notify us when you make a permanent change of address. And when you make a temporary change please make arrangements to forward CHRISTIAN FAITH AND LIFE or ask Postmaster to hold it for you. Help us save on unnecessary postage cost.

The Library Table

The Frost Memorial Library

HARRY RIMMER, D.Sc., D.D.

SOME of the choicest memories that come to men who labor in the Gospel center around lives that have been touched by our personal ministry for the Lord Jesus Christ.

A number of years gone by, I had the personal pleasure of meeting a lad whose name was John Laurence Frost. Larry was in his last years of prep school when first we met. He was having the usual difficulties in harmonizing his religious ideals with the more or less incredible theories of science. In this day of liberal education, youth faces its gravest crises in the realm of science and philosophy, and generally has to rely upon partial and antiquated aid.

Larry became a frequent visitor to our research laboratory in Los Angeles, bringing with him all of his problems for solution. When his own difficulties cleared up, he became an ardent missionary, spreading our printed propaganda on the campus and through his personal associations with his fellow students wherever he went.

Larry was making a brilliant record at Stanford University when God called him home. During a visit in Italy, he contracted infantile paralysis. Instead of graduating from Stanford the following June, he matriculated in heaven by this unexpected entrance. Knowing the life of faith that characterized the latter years of Larry's living and having personal knowledge of his testimony and consecration, I have no hesitancy in saying that he had a glorious entrance into everlasting life. I also know that he did not come before the Throne of Christ empty-handed!

As a personal contribution to his memory, we purpose and plan to issue six (6) volumes of apologetics, entitled the "John Laurence Frost Memorial Library." Two of these volumes are now off the press and have been largely distributed. Volume I is entitled, "The Harmony of Science and Scripture"; Volume II is called, "Modern Science and the Genesis Record." In rapid order there will be issued four (4) other volumes:

"The Internal Evidence of Inspiration"

"The Antiquity of Man"

"Archæology and the Old Testament"

"Archæology and the New Testament."

This series of six (6) volumes will constitute a library of polemics and apologetics that should be valuable in establishing the faith and strengthening the hope of many. By a most generous grant, Mr. and Mrs. Howard Frost, the parents of this lad, who now lives more gloriously than when he dwelled upon this earth, have provided the funds for this Memorial. The plan of distribution is that a copy of each volume shall be placed in the library of educational institutions. Any student for the ministry, taking a theological course, who will read this volume and review it, will be presented with a copy for his personal library. Upon receipt of this review, Volume II will then be forwarded.

Thus, without cost, the entire ministry of this next generation, who are now in training, may have in their possession these six (6) volumes of apologetics. We hope thus to have a contact and influence with and upon the future ministry of the Protestant

Faith in the English-speaking world. A large number of these books have already been circulated and more are going out daily. The Director of the Memorial has been greatly gratified at the warm expressions of appreciation that have come in from theological students. Many of them have already testified that these first two volumes have given them a firmer grasp on their faith and have produced a more vital love for

Christ than anything they have so far contacted. It is to be hoped that each volume will be followed by the prayers of the Christian friends who know of the erection of this testimony. If this paragraph is read by a student of theology who has not yet received Volume I, but is entitled to it under the conditions of this Memorial, we would appreciate a card or letter containing the name and address of such a party.

Reviews of Recent Books

The Inspiration of the Scriptures. By Prof. Lorraine Boettner. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

The brilliant author of this book has charge of the department of Bible in Pikeville College, Pikeville, Ky. In theology he is a stalwart Calvinist, as we know from his previous work, entitled *The Reformed Doctrine of Predestination*. In his attitude toward the Scriptures, he is staunchly evangelical. He stoutly and ably upholds the doctrine of plenary inspiration. He also contends for the phrase, "verbal inspiration," and, as he explains it, the evangelical believer will surely assent. Prof. Boettner has certainly given us a capable and timely book on a most vital subject. We sincerely hope that both modernists and evangelical believers will read it; the former that they may be converted; the latter that they may be strengthened in their faith.—*L. S. Keyser.*

Listen!—God Speaks. By Arno Clemens Gaebele. *Our Hope*, 456 Fourth Ave., New York. London, E.C. Sydney, Melbourne. Pp. 184. 1936. \$1.00 postpaid.

As was to be expected, the message in this book is positive and clear. It makes short work of the notion that there is no God, and it will serve as a revelation to those who are not acquainted with the Bible. Four separate sections make up the volume. The first deals with the Fool. The second has the heading, "God Has Spoken and God Still Speaks." The

third and by no means the least important has as its subject, "The Silence of God and Why the Heavens are Silent." The fourth and last is entitled, "When God Speaks Again."

In these days of apostacy books like this are sorely needed. The faith of our young people is being undermined and destroyed by infidel teachings in our schools and colleges, self-expression is being exalted to their immense detriment, and many of them are becoming pleasure mad, a condition that is apt to end in suicide when the inevitable reaction comes.

Exception will be taken by some to an interpretation here and there, and the exception may be justified; but no human judgment is perfect, and much in the Bible will never be accurately understood till fulfilment settles the meaning beyond question. Differences of interpretation there must be while we remain human; but they should be allowed for as inevitable and never permitted to obscure the truth that has been established by proof.

There is plenty of truth that is beyond dispute within the two covers of this volume, and it is presented in a convincing manner. Christians will read it with satisfaction and enthusiasm, and points that are debatable can be ignored as of minor importance. Too much time and strength has been consumed in debating things that no man

can settle positively, and it is well to concentrate on those points that have stood the test of the ages and made the world over. There are plenty of them in this book.—*H. W. Magoun.*

The Hope of the Future. Dr. W. Bell Dawson. Loizeaux Bros., 19 W. 21st St., New York.

To use the old proverb of journalism, "When a man bites a dog, that is news." This proverb is very apt in commenting on this attractively printed, paper bound edition of the latest work from the pen of a gifted scholar.

The application of the proverb comes from the fact that Dr. Dawson is more a man of science than a theologian. We are accustomed to having scientists (so-called) criticize the Scripture. We are frequently amazed at the paucity of their understanding of the book they attempt to discredit. Men of religion, of course, are indignantly denied the privilege of criticizing science. This, on the grounds that they have not mastered their subject. We have ever contended, however, that the more an observer knows of science and the Scripture, the more certain he is of the unity and harmony of these two revelations of one God.

So now we come with delight to the reading of a simple but rather exhaustive setting forth of the doctrine of the personal bodily return of the Lord Jesus Christ. And this is offered by a man of science whose every writing has ever been in defense of Scriptural Truth. In this comprehensive work, Dr. Dawson has made a sane, appealing presentation of the certainty of the Lord's return. In a compendious manner that can best be referred to as a bird's-eye view, the reader is given an understanding of this complicated, but fascinating study. In a kindly and endearing fashion, the truth is presented in such manner as to offend none; but it is also presented without compromise.

This Editor was so fascinated with Dr. Dawson's 60-page booklet that he ordered a dozen copies from the publishers for distribution to his friends. No price accompanied the copy sent for review, so we cannot state, as yet, what it will cost the reader. However, we can state it is worth much more than that.—*Harry Rimmer.*

Thanksgiving Sermons and Outline Addresses.—An Aid for Pastors. Compiled and edited by William D. Ketcham, D.D. Frank Boyer, Publisher, Reading, Pa. 12mo., cloth. 329 pages. Price \$1.50. Special summer price \$1.25, prepaid.

The volume consists of Sermons and Outlines of Sermons and Addresses by prominent clergymen of Europe and America, and have been selected by the Editor with great care. The work is suggestive to all who are engaged in the ministry, and especially so to those who are entering on its arduous and important duties. It is evangelical, unsectarian, and thoroughly practical.

Various are the legitimate ways the Christian minister may secure the needful preparation upon the fruitful theme of Thanksgiving. His primary resource must be God's own word. He is, however, lacking in research and ill-qualified for his duty, who fails to glean and appropriate from every field, with prayerful care, all help available. Those who have often traversed the fields in search of themes and material, and therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse.

Goodness is beauty in its best estate.—*Mariqwe.*

According to the N. Y. *Times* 119 seniors at the College of Engineering at Newark were asked this question: "Has your study of science weakened your religious beliefs?" 69 students answered, Yes.